

# INSTITUTIONES PIETATIS,

In quibus

Saluberrima vitæ Præcepta, et aliæ res notatu  
dignissimæ continentur.

Primum a *G. F.* et *E. H.* Anglice editæ, nunc autem in usum  
Christianæ Juventutis Scholasticæ Latine redditæ.

Adjunctis

PRIMARIIS LATINÆ LINGUÆ PRINCIPIIS,

UT

Tyrones simul Declinationes et Conjugationes ita dictas,  
cum Regulis Syntacticis scitu maxime necessariis dis-  
cant et exerceant.

---

# INSTRUCTIONS OF GODLINESS,

In which

The most wholesome Precepts of Life, and other  
Things worthy to be noted, are contained.

First given forth in English by *G. F.* and *E. H.* but now turned  
into Latine for the Use of Christian Youth at School.

The **CHIEF PRINCIPLES** of the **LATINE**  
**TONGUE** being add.d.

That

Young Beginners may also learn and exercise the Declensions  
and Conjugations (so called) with the Rules of Con-  
struction most necessary to be known.

---

Printed in the Year 1676.





91/100  
~~Thomas Cippage~~

6788  
~~Post 16~~  
~~Post 00~~

Post 00 07 = 00

Jusana  
Sup front p'd cond  
Post 00 07 = 00

Thomas Cippage  
Brook Booug  
month

Post 00 07 = 00  
Post 00 07 = 00

Thomas Copp

Int

the  
the the the

91/924

1890

~~the~~  
~~the~~  
~~the~~

~~the~~  
~~the~~  
~~the~~

and John  
Thomas Page  
His Book anno  
Book and John  
Domine 1670

Sept the 24 of the  
7 month 1670

4/4 8 9 7 8 / 2 2 7 7  
 0 8  
 0 9  
 17  
 18  
 2

Thomas Cuppage  
 His Brook Cost  
 writ the 7 of the year  
 1680

Thomas Cuppage  
 His Brook bout of  
 Tho. Blant in Cork  
 Cost the 4 of 20  
 1680



# INSTITUTIONES PIETATIS,

In quibus

Saluberrima vitæ Præcepta, et aliæ res notatu  
dignissimæ continentur.

Primum a G. F. et E. H. Anglice editæ, nunc autem in usum  
Christianæ Juventutis Scholasticæ Latine redditæ.

Adjunctis

PRIMARIIS LATINÆ LINGUÆ PRINCIPIIS,

UT

Tyrones simul Declinationes et Conjugationes ita dictas,  
cum Regulis Syntacticis scitu maxime necessariis dis-  
cant et exercent.

---

# INSTRUCTIONS OF GODLINESS,

In which

*The most wholesome Precepts of Life, and other  
Things worthy to be noted, are contained.*

*First given forth in English by G. F. and E. H. but now turned  
into Latine for the Use of Christian Youth at School.*

*The CHIEF PRINCIPLES of the LATINE  
TONGUE being add.d.*

That

*Young Beginners may also learn and exercise the Declensions  
and Conjugations (so called) with the Rules of Con-  
struction most necessary to be known.*

---

Printed in the Year 1676.

RB23 a 8844



30.4.92

**D**ear Friends, about six Years since we had a Meeting with divers good Friends in the Truth concerning Childrens Education, and teaching the Languages; and what then at the same Meeting was fully agreed on, and writ down as Truth's Testimony in that Matter, you may read here, as followeth.

In the Truth of God Friends being met together to consider of things relating to Childrens Education, and teaching the Languages, Friends have agreed to lay aside the *Heathenish* Books, and the old corrupt Grammars taken out of those *Heathenish* Books, and to set up the Scriptures of Truth, and Friends Books given forth from the Spirit of Truth, and what may be savoury and wholesome good Matter, that may not corrupt Childrens Minds; and such Forms, Examples and Rules may be used and framed for Children, as may be easie plain and pure, according to Truth that all may be done in the pure Dread and Fear of God every Way.

Now in Order to answer the Agreement above-written, we have composed two Books instead of such Grammars (which because of the Mixture of corrupt Matter found in them, we have laid aside) in which are Rules easie and plain fitted to the Capacities of Children

In this Book especially, which is here prepared for Children at their first entering into the learning of the *Latine* Speech, we have together with easie Rules, Examples and Directions, added a good and wholesome *Praxis*, given forth by G. F. and E. H. wherein is contained good plain Lessons of both Godliness and Honesty, which we have translated for your Childrens Use into plain and easie *Latine*.

For we know well that Children are subject to be tempted, to lay hold upon the worse Part, if there may be said to be something in a Book that is worse and better; and therefore

( 2 )  
to avoid this Occasion, we have wholly applyed our selves to that which is honest and good for Children, in which there is no Danger of corrupting their Minds, though we confess, that in some of the better Sort of the *Heathenish* Books, besides the Shortness or Ignorance which may be found there, may also appear sometimes something of the true Light glanced here and there in their Writings, which may be discerned by such as are grown in the Truth, who by Reason of Ue have their Senses exercised to discern both Good and Evil: Yet we know by Experience, that when we our selves were but Children at School, we were unable to put such a Difference and apply our selves to the best Matter only; and so we could remember far better many Years after the Names of the *Heathenish* Gods and Goddesses (so called) then any thing of Virtue we discerned in such *Heathenish* School-Books; and also what we had read concerning the Wickedness they committed with so much Obscenity, Viciousness and Filthiness, as Children should be altogether ignorant of, and not learn in their tender Years.

But if any can truly search out the true Divinity and Christianity of former Times, even amongst the *Gentiles* or *Heathens*, or of any Age, or amongst any People whatsoever, and make a Book of it for Childrens Use, then we shall gladly accept of it; so far as the Light is separated from the Darkeness, and the good Matter extracted and separated from that other Part of Ignorance they were found in in those Times; then such good Matter will not at all endanger the corrupting of Childrens Minds, because the Occasion of that Danger will be wholly removed: And also it will be a good Witness that God was good to People in former Ages, and such as feared him, and wrought Righteousness were accepted of him, without Respect of Persons or Nations; also that the Dayes of Ignorance or Shortness in their Knowledge in the divine Mysteries, to what afterwards God was pleased to make manifest to others, he winked at, and accepted of that Faith and Obedience that stood in his heavenly Counsell, revealed in the  
Light



Light of Jesus, so far as he was pleased in their Day and Time to make his Light shine out of their Darknes, and open the Mystery of eternal Salvation in them.

And to such as were truly honest and upright-hearted, to bear in their Measure a true Witness to the Truth, and against the Wickedness of the Times they then lived in, their Testimony in their Day and Time we dearly own; and hereby we know that God was and is one, and his Light and Name one in all Ages, blessed be his Name forever: So we deny nothing for Childrens Learning, that may be honest and useful for them to know, whether relating to divine Principles, or may be outwardly serviceable for them to learn to know in the outward Creation.

In learning this Book, *first* the Child must be pretty well perfected in declining and conjugating Nouns and Verbs, so called; then let him practise, by turning the Theams again into true Latine, as well as he can, with the Use and Exercise of his Declensions and Conjugations, and such easie, plain Rules and Directions, as are set down in the Beginning of this Book, chiefly suited to answer the Capacities of our *English* Children (whom we are to teach) according to the Signs of the Cases of Declensions; and by this Use and Practice it will be very easie to translate into plain true Latine, where the *English* and the *Latine* do regularly agree in their Phrase and Manner of speaking.

And then the Child may have a little Note-Book, to set down the Phrase or Manner of speaking which doth differ from the *English*, or the Propriety of such Words, as may be better learned by Children by Use and Observation, then by any other Way of Rule or Direction; and so where Rules fail, they may have such Examples or Phrases, as differ from the *English* instead of Rules.

And so by this Means a Child will far easier and better attain to the Propriety of the Languages, then where Rules are forced, and the *Latine* strained to suit with the *English* Phrase, where the Nature and Propriety of the Speech will not bear it,

it, which Manner of translating and speaking *Latine*, Strangers call *English Latine*.

But we know there is a certain Manner of Phrase, or Propriety in speaking and writing, peculiar to every Language; and where plain Directions can be given by Rule, so far it is good and profitable, and the rest may be supply'd by Practice.

And thus when the Child can groundedly pass through this Book, as well in turning or construing it into *English*, as also out of *English* into *Latine*, then he hath made a good Entrance into the Language, and may be put into another Book to do the same Exercise, and also to reduce the Words of his Author himself into their Theams or first Words, which Exercise will thoroughly perfect him in making right *Latine*, and also instill Words or Vocables more into him this Way, then by that old discouraging Way of imposing so much upon Childrens Memories, to be got without Book to very little Profit.

And when the prudent Teacher sees meet, without the Theams or *Latine* Words, he may give the Child a good little *English* Book also to translate into *Latine*.

And such Teachers as are weak and imperfect themselves, by this Book and Way prescribed may be perfected in translating into *Latine*, correcting their Errors by their Authors, for which Reason we have added the *Latine* Translation it self at the latter End of the Book, which is plain and easie agreeing with our *English* Phrase as near as it would well bear; and so such may be encouraged to improve themselves in the Language to what Degree they please; for after some Practice made this Way, they will be able of themselves, also by the Help of *English* Translations, to understand *Latine* out of Authors, gradually proceeding from easier to harder, as well as by the other Exercise above prescribed they may help themselves in translating into *Latine*.

Moreover, to facilitate or make the Work easie, and to encourage the young Beginners, we have distinguished the Adjectives from other Words by this Mark of Direction, thus (||) and the Verbs are printed with *Italick Letters*, that so the

the Construction, which for the most part consisteth in joyn-  
ing the Substantives with their Adjectives, and both with the  
Verbs, may be the easier found out, and put in a right Form  
of Composition; for that End we have also marked several  
Words, which agree in Termination, but differ in Declension  
and Conjugation, with certain Figures, which in the Work  
it self is to be seen.

Now to conclude, we certainly know that by this Way of  
teaching very much Time is gain'd in the true grounded Lear-  
ning of the Latine Speech, both with Pleasure and Delight to  
the Learner, who is indifferent ingenious and good condition-  
ed; and if the Use of speaking Latine (which is very neces-  
sary) be also added, all may be compleated with Ease and  
Delight, both to the Teacher and Learner.

And thus dear Friends at present we have done our Endeav-  
our in the Fear of God, to prescribe a Way of teaching Chil-  
dren, which may be truly honest as well as profitable, that by  
no Means your Childrens Minds may be corrupted, but that  
they may be trained up in the Truth and the Wisdom there-  
of; Farewel.

C. T.

We also observe certain Times and Hours for teaching and instructing in that serviceable and profitable Knowledge of Writing, Arithmetick and Merchants Accounts, &c.

Grammarians have divided Latine Speech into eight Parts, viz.  
 Noun, Pronoun; Verb, Participle,  
 declined or changed in Termination.  
 Adverb, Conjunction, Preposition, Interjection;  
 Undeclined.

Which eight Parts are more particularly handled, together with the Explanation of the Terms, in that Book we purpose shall come out after this called Compendium trium linguarum, &c. An Abridgment of the three Languages, Latine, Greek and Hebrew.

T.D

Thomas Suppage His Book  
 anno Domini millesimo 1680  
 8<sup>th</sup> month 1680

The

Thomas



# The Chiefest Principles of the Latine Tongue.

## I. Concerning Declension.

**A** Word declined or varied is either a Substantive or an Adjective, whether it be Noun, Pronoun or Participle.

A Substantive is the name of everything that subsisteth, or may be understood by it self, without the joyning of another word to shew its signification, and may have usually a, the or an before it, as liber a Book, schola the School, oculus an Eye.

An Adjective never subsisteth or standeth by it self, but requireth alwayes a Substantive, to be joyned with it, as, bonus good, fortis strong, felix happy, amans loving.

Now to know what is good, strong, happy, something is to be added, as, bonus amicus a good Friend, fortis vir a strong Man, felix regnum a happy Kingdom.

Adjectives, commonly called Positive, are either of three, or two, or one Termination.

Adjectives of Three Terminations end in

us, a, um,	} as {	bonus, bona, bonum good.
er, a, um,		pulcher, pulchra, pulcrum fair.
ur, a, um,		satur, satura, saturum full.

Except vetus, veteris old, pauper, pauperis poor, which are of one Termination.

Adjectives of Two Terminations end in is and e, as fortis, forte strong, humilis, humile humble.

*All the rest are of One, as sapiens wise, felix happy, memor mindful, solers witty.*

*An Adjective is said to be compared, when its signification may be augmented or diminished.*

*If an Adjective exceedeth his first signification by more or less, it is commonly called the Comparative, which is made of the first Case of its Positive, that endeth in i, by adding thereto or and us; as of justus righteous is made justi-or, justi-us more righteous, of durus hard, is made duri-or and duri-us harder.*

*It is known in English by the sign more or less, as more or less righteous: or by the last syllable er, as harder, stronger.*

*But when it exceedeth its first signification or Positive in the highest or lowest Degree, it is called the Superlative; and hath a three-fold Termination, as simus, a, um; rimus, a, um; limus, a, um.*

*Adjectives in er take rimus, as pulcher fair, pulcher-rimus most fair, or fairest.*

*Some ending in list take limus, as agilis, docilis, facilis, gracilis, humilis, similis; cast away is and put to limus, and it will be agil-limus, docil-limus.*

*The rest of the Adjectives take simus, and are fully made of the Case that endeth in is, by putting thereto simus, as of utilis profitable is made utilis-simus; of felix, felicis happy, felicis-simus; of justus, justis is made justis-simus.*

*It is known in English by the sign most or est, as most righteous, strongest, hardest.*

*These following are irregular; Bonus good, melior better, optimus best; malus bad, pejor worse, pessimus worst; magnus great, major, maximus; parvus little, minor, minimus; multus much, plurimus, multa, plurima, multum, plus, plurimum.*

*If a Vowel come before us, it is compared with magis more, and maximus most, as pius godly, magis pius, maxime pius; idoneus, magis idoneus, maxime idoneus.*

## Some General Rules.

I. *All words belonging to the Male-kind, as also the Names of Rivers, Moneths and Winds are of the Masculine Gender.*

II. *All words belonging to the Female-kind, as also the Names of Countries, Cities and Trees are of the Feminine Gender, some few of the two latter excepted.*

*Of Cities, chiefly such as end in um are Neuters, as Londinum, Eboracum.*

*Of Trees, Oleaster, Pinafter and Spinus are Masculine: Acer, Robur, Siler, Suber, Thus are Neuters.*

III. *All such as belong both to Males and Females are Masc. and Femin. as Parens a Father or Mother, Adolescens a young Man or Woman.*

IV. *All Neuters have Three like Cases in both Numbers, the Nominative, Accusative and Vocative, which in the Plural end alwayes in a, as regnum regna, corpus corpora.*

*It will be enough for Children of the lowest Capacity, to get first the Rules of Genders without any Exception, which may be easier learned hereafter by daily Construction and Translation.*

# A Table of the Five Declensions.

Declension I.

II.

III.

IV.

V.

The Singular speaks but of One.

Nom. a, as, es, e	er, ir, ur, us, um	a, e, o, c, d, l, n, r, s, t, x	us, u	ies	a, the
Gen. æ	i	is	us	ci	of
Dat. æ	o	i	ui	ci	to, for
Acc. am	um	em, im	um	em	the
Voc. a	er, ir, ur, e, um,	a, e, o, c, d, l, n, r, s, t, x	us	cs	o
Abl. a	o	e, i	u	e	in, with, from, by, then,

The Plural speaks of more than One, and words in this Number for the most part have after them an s, as Star Stars.

Nom. æ	is, neuter a	es, neuter a	us, æ	cs	cs
Gen. erum	orum	um, ium	um	erum	erum
Dat. is	is	ibus	ibus, ubus	ibus	ibus
Acc. es	os,	es,	es, a	cs	cs
Voc. æ	i	a	us, a	cs	cs
Abl. is	is	ibus	ibus, ubus	ibus	ibus



But if any like better the way of Declining by Paradigms or Examples, we have also set them down.

### Paradigms of the I. Declension.

	<i>Singular.</i>	<i>Plural.</i>
<i>Nom.</i>	<i>Stella, a Star.</i>	<i>Stell-æ, Stars.</i>
<i>Gen.</i>	<i>Stell-æ, of a Star.</i>	<i>Stell-arum, of Stars.</i>
<i>Dat.</i>	<i>Stell-æ, to a Star.</i>	<i>Stell-is, to Stars.</i>
<i>Acc.</i>	<i>Stell-am, the Star.</i>	<i>Stell-as, the Stars.</i>
<i>Voc.</i>	<i>ô Stell-a, o Star.</i>	<i>ô Stell-æ, o Stars.</i>
<i>Abl.</i>	<i>à Stell-a, from a Star.</i>	<i>à Stell-is, from Stars.</i>

	<i>Singular.</i>	
<i>Nom.</i>	<i>Boreas, the North.</i>	} <i>Plurali caret.</i>
<i>Gen.</i>	<i>Boreæ.</i>	
<i>Dat.</i>	<i>Boreæ.</i>	
<i>Acc.</i>	<i>Boream &amp; an.</i>	
<i>Voc.</i>	<i>Borea.</i>	
<i>Abl.</i>	<i>Borea.</i>	

	<i>Sing.</i>	<i>Plur.</i>
<i>Nom.</i>	<i>Ecclesiastes, a Preacher.</i>	<i>Ecclesiastæ.</i>
<i>Gen.</i>	<i>Ecclesiastæ.</i>	<i>Ecclesiastarum.</i>
<i>Dat.</i>	<i>Ecclesiastæ.</i>	<i>Ecclesiastis.</i>
<i>Acc.</i>	<i>Ecclesiasten.</i>	<i>Ecclesiastas.</i>
<i>Voc.</i>	<i>o Ecclesiaste.</i>	<i>Ecclesiastæ.</i>
<i>Abl.</i>	<i>ab Ecclesiaste.</i>	<i>Ecclesiastis.</i>

	<i>Sing.</i>	<i>Plur.</i>
<i>Nom.</i>	<i>Epitome, an Abridgment.</i>	<i>Epitomæ.</i>
<i>Gen.</i>	<i>Epitomes.</i>	<i>Epitomarum.</i>
<i>Dat.</i>	<i>Epitome.</i>	<i>Epitomis.</i>
<i>Acc.</i>	<i>Epitomen.</i>	<i>Epitomas.</i>
<i>Voc.</i>	<i>Epitome.</i>	<i>Epitomæ.</i>
<i>Abl.</i>	<i>Epitome.</i>	<i>Epitomis.</i>

*Note, that filia, nata, anima, serva, mula, asina, &c. make the Dative and Ablative plural in abus.*

**Rules I.** *Words ending in a and e are of the Feminine Gender.*

**2.** *In as and es are of the Masculine Gender.*

## Paradigms of the II. Declension.

<i>Singular.</i>	<i>Plural.</i>
<b>Nom.</b> Magistr-er, <i>a Master.</i>	Magistr-i, <i>Masters.</i>
<b>Gen.</b> Magistr-i, <i>of a Master.</i>	Magistr-orum, <i>of Masters.</i>
<b>Dat.</b> Magistr-o, <i>to a Master.</i>	Magistr-is, <i>to Masters.</i>
<b>Acc.</b> Magistr-um, <i>the Master.</i>	Magistr-os, <i>the Masters.</i>
<b>Voc.</b> ô Magistr-er, <i>o Master.</i>	ô Magistr-i, <i>o Masters.</i>
<b>Abl.</b> â Magistr-o, <i>from a Master.</i>	â Magistr-is, <i>from Masters.</i>

<i>Sing.</i>	<i>Plur.</i>
<b>N.</b> Dominus, <i>a Lord.</i>	Domini, <i>Lords.</i>
<b>G.</b> Domini.	Dominorum.
<b>D.</b> Domino.	Dominis.
<b>Ac.</b> Dominum,	Dominos.
<b>V.</b> Domine.	Domini.
<b>A.</b> Domino.	Dominis.

<i>Sing.</i>	<i>Plur.</i>
<b>Nom.</b> Regnum, <i>a Kingdom.</i>	Regna, <i>Kingdoms.</i>
<b>Gen.</b> Regni.	Regnorum.
<b>Dat.</b> Regno.	Regnis.
<b>Acc.</b> Regnum.	Regna.
<b>Voc.</b> ô Regnum.	ô Regna.
<b>Abl.</b> â Regno.	â Regnis.

*Note, When the Nominative endeth in us, the Vocative shall end in e, as dominus, domine. Except Deus o Deus, filius o fili, meus o mi, Georgius o Georgi.*

Rule 1. Words ending in *er, ir, ur, us* are of the Masculine Gender.

2. In *um* and *a* of the Plural Number are of the Neuter Gender.

### Paradigms of the III. Declension.

#### Singular.

*Nom.* *Pater, a Father.*

*Gen.* *Patr-is, of a Father.*

*Dat.* *Patr-i, to a Father.*

*Acc.* *Patr-em, the Father.*

*Vo.* *ô Pater, o Father.*

*Ab.* *à Patr-e, from a Father.*

#### Plural.

*Patr-es, Fathers.*

*Patr-um, of Fathers.*

*Patr-ibus, to Fathers.*

*Patr-es, the Fathers.*

*ô Patr-es, o Fathers.*

*à Patr-ibus, from Fathers.*

#### Sing.

*Nom.* *Avis, a Bird.*

*Gen.* *Avis.*

*Dat.* *Avi,*

*Acc.* *Avem.*

*Voc.* *Avis.*

*Ab.* *ab Ave.*

#### Plur.

*Aves, Birds.*

*Avium.*

*Avibus.*

*Aves.*

*Aves.*

*Avibus.*

#### Sing.

*N.* *Radix, a Root.*

*G.* *Radicis.*

*D.* *Radici.*

*Acc.* *Radicem,*

*V.* *ô Radix.*

*Ab.* *à Radice.*

#### Plur.

*Radices, Roots.*

*Radicum.*

*Radicibus.*

*Radices.*

*Radices.*

*Radicibus.*

*Sing.*

<i>Sing.</i>	<i>Plur.</i>
<i>Nom.</i> Corpus, a Body.	Corpora, Bodies.
<i>Gen.</i> Corporis.	Corporum.
<i>Dat.</i> Corpori.	Corporibus.
<i>Acc.</i> Corpus.	Corpora.
<i>Voc.</i> ô Corpus.	Corpora.
<i>Abl.</i> à Corpore.	Corporibus.

**Note 1.** Words ending in *es* and *is*, not having more syllables in the Genitive than in the Nominative : and words ending in *e*, with a Consonant going next before it, make the Genitive Plural in *ium*, as *nubes*, Gen. *nubium*, *avis*, Gen. *avium*; *mons*, *montium*.

2. Neuters in *e*, *al*, *ar* make the Ablative Singular in *i*, the Nominative Plural in *ia*, and the Genitive in *ium*, as *Mare* a Sea, in Abl. *mari*, Nom. *maria*, Gen. *marium*; *animal*, *animali*, *animalia*, *animalium*; *calcar*, *calcari*, *calcaria*, *calcarium*.

**Rule 1.** Words ending in *an*, *in*, *on*, *o*, *er*, *or*, *os* are of the Masculine Gender.

2. In *as*, *is*, *aus*, *es*, *x* and *s*, with a Consonant going next before it, are of the Feminine Gender.

3. in *do* and *go* of more than two syllables, and in *io*, coming from a Verb, are of the Feminine Gender.

4. In *a*, *e*, *c*, *t*, *l*, *n*, *er*, *ur*, *us*, are of the Neuter Gender.

Paradigms



## Paradigms of the IV. Declension.

*Singular.*

*Nom.* Spirit-us, *a Spirit.*  
*Gen.* Spirit-us, *of a Spirit.*  
*Dat.* Spirit-ui, *to a Spirit.*  
*Acc.* Spirit-um, *the Spirit.*  
*Vo.* ô Spirit-us, *o Spirit.*  
*Abl.* à Spirit-u, *from a Spirit.*

*Plural.*

Spirit-us, *Spirits.*  
 Spirit-uum, *of Spirits.*  
 Spirit-ibus, *to Spirits.*  
 Spirit-us, *the Spirits.*  
 ô Spirit-us, *o Spirits.*  
 à Spirit-ibus, *from Spirits.*

*Sing.*

*Nom.* Cornu, *a Horn.*  
*Gen.* Cornu.  
*Dat.* Cornu.  
*Acc.* Cornu.  
*Voc.* ô Cornu.  
*Abl.* à Cornu.

*Plur.*

Cornu-a, *Horns.*  
 Cornuum.  
 Cornibus.  
 Cornua.  
 ô Cornua.  
 à Cornibus.

Note, Some make the Dative and Ablative plural in ubus, as  
 reus, acus, portus, quercus, ficus, lacus, artus, tribus, pecus, verus;

- Rule 1. Words ending in us are of the Masculine Gender.  
 2. In u are of the Neuter.

## Paradigms of the V. Declension.

*Singular.*

*Nom.* Faci-es, *a Face.*  
*Gen.* Faci-ei, *of a Face.*  
*Dat.* Faci-ei, *to a Face.*  
*Acc.* Faci-em, *the Face.*  
*Voc.* ô Faci-es, *o Face.*  
*Abl.* à Faci-e, *from a Face.*

*Plural.*

Faci-es, *Faces.*  
 Faci-erum, *of Faces.*  
 Faci-ebus, *to Faces.*  
 Faci-es, *the Faces.*  
 Faci-es, *o Faces.*  
 Faci-ebus, *from Faces.*

Rule, Words ending in es are Feminines. Except dies a day;  
 et meridies the noon-tide are Masculines.

<i>Sing.</i>	<i>Plur.</i>
<i>Nom.</i> Corpus, a Body.	Corpora, Bodies.
<i>Gen.</i> Corporis.	Corporum.
<i>Dat.</i> Corpori.	Corporibus.
<i>Acc.</i> Corpus.	Corpora.
<i>Voc.</i> ô Corpus.	Corpora.
<i>Abl.</i> à Corpore.	Corporibus.

**Note 1.** Words ending in *es* and *is*, not having more syllables in the Genitive than in the Nominative : and words ending in *e*, with a Consonant going next before it, make the Genitive Plural in *ium*, as *nubes*, Gen. *nubium*, *avis*, Gen. *avium*; *mons*, *montium*.

2. Neuters in *e*, *al*, *ar* make the Ablative Singular in *i*, the Nominative Plural in *ia*, and the Genitive in *ium*, as *Mare* a Sea, in Abl. *mari*, Nom. *maria*, Gen. *marium*; *animal*, *animali*, *animalia*, *animalium*; *calcar*, *calcari*, *calcaria*, *calcarium*.

**Rule 1.** Words ending in *an*, *in*, *on*, *o*, *er*, *or*, *os* are of the Masculine Gender.

2. In *as*, *is*, *aus*, *es*, *x* and *s*, with a Consonant going next before it, are of the Feminine Gender.

3. in *do* and *go* of more than two syllables, and in *io*, coming from a Verb, are of the Feminine Gender.

4. In *a*, *e*, *c*, *t*, *l*, *n*, *ar*, *ur*, *us*, are of the Neuter Gender.

Paradigms

## Paradigms of the IV. Declension.

<i>Singular.</i>	<i>Plural.</i>
<i>Nom.</i> Spirit-us, <i>a Spirit.</i>	Spirit-us, <i>Spirits.</i>
<i>Gen.</i> Spirit-us, <i>of a Spirit.</i>	Spirit-uum, <i>of Spirits.</i>
<i>Dat.</i> Spirit-ui, <i>to a Spirit.</i>	Spirit-ibus, <i>to Spirits.</i>
<i>Acc.</i> Spirit-um, <i>the Spirit.</i>	Spirit-us, <i>the Spirits.</i>
<i>Voc.</i> ô Spirit-us, <i>o Spirit.</i>	ô Spirit-us, <i>o Spirits.</i>
<i>Ab.</i> à Spirit-u, <i>from a Spirit.</i>	à Spirit-ibus, <i>from Spirits.</i>

<i>Sing.</i>	<i>Plur.</i>
<i>Nom.</i> Cornu, <i>a Horn.</i>	Cornu-a, <i>Horns.</i>
<i>Gen.</i> Cornu.	Cornu-um.
<i>Dat.</i> Cornu.	Cornu-bus.
<i>Acc.</i> Cornu.	Cornu-a.
<i>Voc.</i> ô Cornu.	ô Cornu-a.
<i>Abl.</i> à Cornu.	à Cornu-bus.

Note, Some make the Dative and Ablative plural in ubus, as  
arcus, acus, portus, quercus, ficus, lacus, artus, tribus, pecus, verus;

Rule 1. Words ending in us are of the Masculine Gender.

2. In u are of the Neuter.

## Paradigms of the V. Declension.

<i>Singular.</i>	<i>Plural.</i>
<i>Nom.</i> Faci-es, <i>a Face.</i>	Faci-es, <i>Faces.</i>
<i>Gen.</i> Faci-ei, <i>of a Face.</i>	Faci-erum, <i>of Faces.</i>
<i>Dat.</i> Faci-ei, <i>to a Face.</i>	Faci-ebus, <i>to Faces.</i>
<i>Acc.</i> Faci-em, <i>the Face.</i>	Faci-es, <i>the Faces.</i>
<i>Voc.</i> ô Faci-es, <i>o Face.</i>	Faci-es, <i>o Faces.</i>
<i>Abl.</i> à Faci-e, <i>from a Face.</i>	Faci-ebus, <i>from Faces.</i>

Rule, Words ending in es are Feminines. Except dies *a day*;  
and meridies *the noon-tide* are Masculines.

## The Declining of ADJECTIVES.

Adjectives of Three Terminations, either of the Positive or Superlative, are declined in the First and Second Declension.

The Feminine *a* in the First, as *bona*, Gen. *bonæ*, Dat. *bonæ*, &c.

The Masculine *us*, *er*, *ur*, and the Neuter *um*, in the Second as *bonus* and *bonum*, Gen. *boni*, Dat. *bono*, &c.

Adjectives of Two Terminations of the Positive in *is* and *e* and of the comparative in *or* and *us* are only declined in the Third Declension.

The former Termination *is* and *e* are of the Masculine and Feminine Gender, the latter *e* and *us* of the Neuter Gender as Masculine & Feminine, *fortis*, & Neuter *forte* strong Gen. *fortis*, Dat. *forti*, Masc. & Fem. *fortior*, & Neut. *fortius* stronger, Gen. *fortioris*, Dat. *fortiori*.

Adjectives of One Termination are only declined in the Third Declension, and are of the Masc. Fem. and Neuter Gender, Masc. Fem. and Neut. *felix* happy, Gen. *felicitis*, Dat. *felici*.

Note 1. *Unus*, *solus*, *totus*, *ullus*, *nullus*, *alius*, *alter*, *utroque* with their Compounds, neuter, *uterque*; and the like, make the Genitive singular in *ius*, the Dative in *i*, as, *unus*, *una*, *unius* Gen. *unius*, Dat. *uni*, in all the rest regular; save that *alius* maketh in the Neuter Gender *aliud*.

2. *Duo* and *ambo* are thus declined in the Plural only

<i>Plur.</i>	{	<i>Nom. &amp; Voc.</i>	{ Duo    duæ    duo.
		<i>Gen.</i>	{ Duorum, duarum, duorum.
		<i>Dat. &amp; Abl.</i>	{ Duobus, duabus, duobus.
		<i>Acc.</i>	{ Duos,    duas,    duo.



## The Declining of Words commonly called PRONOUNS.

*Such are Ego I, tu thou, sui of him, or of them, iste, ille, ipse he, hic this, is he, quis who, qui which, meus mine, tuus thine, suus his, noster our, vester your, nostras of our nation, vestras of your nation, cujas of what nation.*

*Four of them, as, Tu, meus, noster and nostras have the Vocative, all the rest do want it.*

*Ego, tu, sui are thus declined.*

	<i>Sing.</i>	<i>Plur.</i>
<i>Nom.</i>	<i>Ego, I,</i>	<i>Nos, we.</i>
<i>Gen.</i>	<i>Mei, of me.</i>	<i>Nostrum or nostri, of us.</i>
<i>Dat.</i>	<i>Mihi, to me.</i>	<i>Nobis, to us.</i>
<i>Acc.</i>	<i>Me, me.</i>	<i>Nos, us.</i>
<i>Voc.</i>	_____	_____
<i>Abl.</i>	<i>à Me, from me.</i>	<i>à Nobis, from us.</i>

	<i>Sing.</i>	<i>Plur.</i>
<i>Nom.</i>	<i>Tu, thou.</i>	<i>Vos, ye.</i>
<i>Gen.</i>	<i>Tui, of thee.</i>	<i>Vestrum or vestri, of you.</i>
<i>Dat.</i>	<i>Tibi, to thee.</i>	<i>Vobis, to you.</i>
<i>Acc.</i>	<i>Te, thee.</i>	<i>Vos, you.</i>
<i>Voc.</i>	<i>ô Tu, ô thou.</i>	<i>ô Vos, ô ye.</i>
<i>Abl.</i>	<i>à Te, from thee.</i>	<i>à Vobis, from you.</i>

<i>Singul.</i>	{	<i>Gen.</i> <i>Sui, of him, of them.</i>
<i>" &amp;</i>	{	<i>Dat.</i> <i>Sibi, to him or the m.</i>
<i>Plural.</i>	{	<i>Acc.</i> <i>Se, him or them.</i>
	{	<i>Abl.</i> <i>à Se, from him or them.</i>

Hic, iste, ille, ipse, is, quis, qui have Three Terminations of the Masc. Fem. and Neuter Gender, and are declined after this manner.

<i>Sing.</i>			<i>Plur.</i>		
<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>Nom.</i> Hic,	hæc,	hoc.	Hi,	hæ,	hæc.
<i>Gen.</i> Hujus.			Horum,	harum,	horum.
<i>Dat.</i> Huic.			His.		
<i>Acc.</i> Hunc,	hanc,	hoc.	Hos,	has,	hæc.
<i>Abl.</i> Hoc,	hæc,	hoc.	His.		

<i>Singul.</i>			<i>Plur.</i>		
<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>Nom.</i> Is,	ea,	id.	Ii,	ea,	ea.
<i>Gen.</i> Ejus,			Eorum,	earum,	eorum.
<i>Dat.</i> Ei,			Iis or eis.		
<i>Acc.</i> Eum,	eam,	id.	Eos,	cas,	ca.
<i>Abl.</i> Eo,	ea,	eo.	Iis or eis.		

<i>Singul.</i>			<i>Plur.</i>		
<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>Nom.</i> { Quis,	quæ,	{ quid.	Qui,	quæ,	quæ.
or qui,		or quod.			
<i>Gen.</i> Cujus.			Quorum,	quarum,	quorum.
<i>Dat.</i> Cui.			Quibus.		
<i>Acc.</i> Quem,	quam,	{ quid.	Quos,	quas,	quæ.
		or quod.			
<i>Abl.</i> Quo,	quæ,	quo.	Quibus.		

In like manner, Quivis, quilibet and quicunq; &c.

	<i>Singul.</i>			<i>Plur.</i>		
	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>Nom.</i>	<i>Iste,</i>	<i>ista,</i>	<i>istud.</i>	<i>Isti,</i>	<i>istæ,</i>	<i>ista.</i>
<i>Gen.</i>	<i>Istius.</i>			<i>Istorum, istarum, istorum.</i>		
<i>Dat.</i>	<i>Isti</i>			<i>istis.</i>		
<i>Acc.</i>	<i>Istum, istam, istud.</i>			<i>Istos, istas, ista.</i>		
<i>Abl.</i>	<i>Isto, ista, isto.</i>			<i>istis.</i>		

*In like manner, Ille, illa, illud. Ipse, ipsa, ipsum.*

*Meus, tuus, suus, noster, vester are declined like Adjectives of Three Terminations in the First and Second Declension, except that meus in the Vocative Case makesh mi.*

*Nostras, vestras, cujas are under One Termination, of the Masculine, Feminine and Neuter Gender, and are declined in the Third Declension thus, Nostras, Gen. nostratis, Dat. nostrati, &c.*

## II. Concerning

## II. Concerning Coniugation.

**V** Verbs having one of these Persons [I, thou, he, we, ye, they] before them, are commonly called Verbs, which under two Terminations o and or are divided into Four Conjugations, or Forms of Varying, called, Conjugating, which are distinguished one from another by these Vowels, a, e, i before re of the Infinitive Mode of the Active Voice, and ris of the Second Person of the Passive Voice.

The First Conjugation hath a long before re or ris, as, amare to love, amaris thou art loved.

The Second hath e long before re or ris, as, docere to teach, doceris thou art taught.

The Third hath e short before re or ris, as, legere to read, legeris.

The Fourth hath i long before re or ris, as, audire to hear, audiris.

The Chiefest Tenses, of which the rest are formed, are these.

1.	{	o,	avi,	atu n,	are.
2.	{	eo,	ui,	tum,	ere.
3.	{	o,	i,	tum, sum, xum,	ere.
4.	{	io,	ivi,	itum,	ire.



# A Table of the Four CONJUGATIONS. according to the Termination in O.

Indicativus sheweth or declareth.

## 1. Tempus presens, speaketh of the Time that now is.

		Singular.			Plural.		
Persons.		I,	thou,	he,	we,	ye,	they.
Signs of Times or Tenses.	Am	o,	as,	at,	amus,	atis,	ant.
	Doc	co,	es,	et,	emus,	etis,	ent.
	Leg	o,	is,	it,	imus,	itis,	unt.
	Aud	io,	is,	it,	imus,	itis,	iunt.

## 2. Preteritum Imperfectum, speaketh of the Time not perfectly past.

Idid	Am	a	} bam, eas, bat,    bamus, batis, bant.
	Doc	e	
	Leg	e	
	Aud	ie	

## 3. Preteritum Perfectum, speaketh of the Time perfectly past.

I have	Am	av	} i,    isti, it,    imus,    istis,    {erunt or ere.
	Doc	u	
	Leg	—	
	Aud	iv	

## 4. Preteritum Plus-quam perfectum, speaketh of the Time more then perfectly past, in regard of the Tenses going before.

I had	Am	av	} eram, eras, erat,    eramus, eratis, erant.
	Doc	u	
	Leg	—	
	Aud	iv	

## 5. Futurum, speaketh of the Time to come.

I shall or will	Am	a	} be,    bis,    bit,    bimus,    bitis,    bunt.
	Doc	e	
	Leg	—	
	Aud	i	

Subjunctivus is most subjoined to another Verb or Particles, otherwise by it self it doth not perfect the Sentence: it is englished with these Signs; may, can, let, if, when.

1. *Præsens.* *May, can, &c.*

		<i>I,</i>	<i>thou,</i>	<i>he,</i>	<i>we,</i>	<i>ye,</i>	<i>they.</i>
Am	—	em,	es,	et,	emus,	etis,	erit.
Doc	{ e }	am, as, at, amus, atis, ant.					
Leg	{ — }						
Aud	{ i }						

2. *Imperfectum.* *Might, would, should, could.*

Am	{ a }	rem, res, ret, remus, retis, rent.					
Doc	{ e }						
Leg	{ e }						
Aud	{ i }						

3. *Perfectum.* *I might or should have.*

Am	{ av }	erim, eris, erit, erimus, eritis, erint.					
Doc	{ u }						
Leg	{ — }						
Aud	{ iv }						

4. *Plus-quam-perfectum.* *When, or if I had.*

Am	{ av }	issem, isses, isset, issemus, issetis, issent.					
Doc	{ u }						
Leg	{ — }						
Aud	{ iv }						

5. *Futurum.* *When, or if I shall or will, or if I shall have.*

Am	{ av }	ero, eris, erit, erimus, eritis, erint.					
Doc	{ u }						
Leg	{ — }						
Aud	{ io }						

*Imperativus Biddeth or Exhorteith. It is known in English by thou or ye put after the Verb: as, love thou, love ye; let him or them love.*

Am	{ a, } { ato, }	ato,	{ ate, } { arote, }	anto.
Doc	{ e, } { eto, }	eto,	{ etc, } { etote, }	ento.
Leg	{ e, } { ito, }	ito,	{ ite, } { itote }	unto.
And	{ i, } { ito, }	ito,	{ ite, } { itote, }	iunto.

*Infinitivus defineth not a certain Person or Number. It is known in English by the Sign to; as, to love.*

Am	{ a }	re	{ to love.
Doc	{ e }		{ to teach.
Leg	{ e }		{ to read.
Aud	{ i }		{ to hear.

Am	{ av }	iffe	{ loved.
Doc	{ u }		{ taught.
Leg	{ — }		{ read.
Aud	{ iv }		{ heard.

Am	{ a }	turum esse, to	{ love }	hereafter.
Doc	{ - }		{ teach }	
Lec	{ - }		{ read }	
And	{ i }		{ hear }	

Am	{an	di, of	{ loving, teaching, reading, hearing,	{do, in	{ loving, teaching, reading, hearing,	dum, to	{love. teach. read. hear.
Doc	{en						
Leg	{en						
Aud	{icn						

## Participles.

Am	{a	ns	{ loving. teaching. reading. hearing.
Doc	{e		
Leg	{e		
Aud	{ic		

Am	{a	tur	{us, a, um,	{to, or about to	{love. teach. read. hear.
Doc	{-				
Lec	{-				
Aud	{i				

*The Reason why we set the Verb Sum before the Passive Voice, is this, because the Passive in certain Tenses can scarce be formed without its Help.*

## Indicativus.

<b>Presf.</b>	I am,	thou art, he is,	we are,	ye are,	they are.
	Sum,	es, est,	fumus,	estis,	sunt.
<b>Imp.</b>	I was,		we were,		
	Eram,	eras, erat,	eramus,	eratis,	erant.
<b>Perf.</b>	I have been,		we have been,		
	Fui,	fuiſti, fuit,	fuiſmus, fuiſtis,	{fuerunt or fuere	
<b>Plusq.</b>	I had been,		we had been,		
	Fueram,	fueras, fuerat,	fueramus, fueratis, fuerant.		
<b>Fut.</b>	I ſhall or will be,		we ſhall or will be,		
	Ero,	eris, erit,	erimus, eritis,	erunt.	

Sub



h  
t  
r

17  
D  
1  
1  
1

e  
ed

e.

nt  
ere  
nt.

.  
ub

# Supines.

Am	{ a }	{ tum }	{ love. }	{ tu }	{ loved. }
Doc	{ - }		{ teach. }		{ taught. }
Lec	{ - }		{ read. }		{ read. }
Aud	{ i }		{ hear. }		{ heard. }

# Participles.

Am	{ a }	{ ns }	{ loving. }
Doc	{ e }		{ teaching }
Lec	{ e }		{ reading. }
Aud	{ ic }		{ hearing }

## Subjunctivus.

<i>Pres.</i>	<i>I may or can be.</i>	<i>we may or can be.</i>
	Sim, sis, sit,	simus, sitis, sint.
<i>Imp.</i>	<i>I might or could be.</i>	
	Essem, esses, esset,	essemus, essetis, essent.
<i>Perf.</i>	<i>I might or could have been.</i>	
	Fuerim, fueris, fuerit,	fuerimus, fueritis, fuerint.
<i>Plusq.</i>	<i>If I had been</i>	
	si Fuissem, fuisses, fuisset,	fuissemus, fuissetis, fuissent.
<i>Futur.</i>	<i>If I shall or will be.</i>	
	si Fuero, fueris, fuerit,	fuerimus, fueritis, fuerint.

## Imperativus.

Sis, } be thou, { sit, } be he, { sitis, } be ye, { sint, } be they, or  
 es, }            { esto }            { este, }            { sunt } let them be  
 esto }

## Infinitivus.

Esse to be. Fuisse to have or had been. Fore or futurum esse to be hereafter. Futurus, a, um to be, or about to be.

In like manner are formed the Compounds, Absum, adsum, desum, obsum, præsum, prosum, possum: but Possum I am able or can, something varies after this manner following.

## Indicativus.

*Presens Sing.* Possum, potes, potest, *Plur.* possumus, potestis, possunt.

*The other Tenses are regular ; as,*

*Poteram I was able.*

*Potui I have been able.*

*Potueram I had been able.*

*Potero I shall or will be able.*

*It wants the Imperative.*

## Subjunctivus.

*Pres. Sing.* Possim *I may be able.*

*Posseim I might be able, &c.*

## Infinitivus.

*Posse to be able.*

*Potuisse to have or had been able.*



# The Terminations of the Verbs in Or, according to the Four Conjugations.

## Indicativus.

### 1. Tempus præsens.

		<i>Singul.</i>		<i>Plural.</i>	
		Persons.	<i>I, thou, he,</i>	<i>we, ye, they.</i>	
Signs of Times or Tenses. <i>I am</i>	Am	or,	aris,	atur, amur, amini, antur.	
			are,		
	Doc	cor,	eris,	etur, emur, emini, entur.	
			ere,		
	Leg	or,	eris,	iter, imur, imini, untur.	
			ere,		
	Aud	ior,	iris,	itur, imur, imini, iuntur.	
			ire,		

### 2. Imperfectum. *I was.*

Am	a	bar,	baris,	batur, bamur, bamini, bantur.	
Doc	e		bare,		
Leg	e				
Aud	ic				

### 3. Perfectum. *I have been.*

Am	a	sum	es	est	sumus	estis	sunt,
Doc	-	tus	or	or	ti	or	fuerunt,
Lec	-	fui,	fuiſti,	fuit,	fuiſimus,	fuiſtiſtis,	or fuere.
Aud	i						

### 4. Plus quam-perfectum. *I had been.*

Am	a	eram	eras	erat	eramus,	eratis	erant
Doc	-	tus	er	or	ti	or	or
Lec	-	fueram,	fueras,	fuerat,	fueramus,	fueratis,	fuerant.
Aud	i						

5. Futurum. *I shall or will be.*

Am	{ a }	er,	{ beris,	bitur,	bimur,	bimini,	buntur.
Doc	{ e }		{ bere,				
Leg		ar,	{ seris,	etur,	emur,	emini,	entur.
Audi			{ ere,				

## Subjunctivus.

1. Presens. *I may or can be, let.*

*I, thou, he, we, ye, they.*

Am	—	er,	{ seris,	etur,	emur,	emini,	entur.
Doc	{ e }		{ ere,				
Leg	{ - }	ar,	{ aris,	atur,	amur,	amini,	antur.
Aud	{ i }		{ are,				

2. Imperfectum. *I might, would, could or should be.*

Am	{ a }						
Doc	{ e }	{ rer,	{ reris,	retur,	remur,	remini,	rentur.
Leg	{ e }		{ rere,				
Aud	{ i }						

3. Perfectum. *I might or should have been.*

Am	{ a }	fim	fis	fit	{ fimus	fitis	fiut
Doc	{ - }	tus	or	or	{ ti	or	or
Lec	{ - }						
Aud	{ i }	fuerim,	fueris,	fuerit,	fuerimus,	fueritis,	fuerint.

4. Plus-quam perfectum. *When, or if I had been.*

Am	{ a }	essm	esses	esset	{ essemus	essetis	essent
Doc	{ - }	tus	ori	or	{ ti	or	or
Lec	{ - }						
Aud	{ i }	fuissem,	fuissetis,	fuisset,	fuissemus,	fuissetis,	fuisissent.

5. Futurum. *When, or if I shall or will be.*

Am	{ a }	ero	eris	erit	{	erimus	eritis	erint
Doc	{ - }	tus	or	or	{	ti	or	or
Lec	{ - }				{			
Aud	{ i }	fue	ro, fueris, fuerit,		{	fuerimus, fueritis, fuerint.		

## Imperativus.

*Be thou, let him be, be ye, let them be.*

Am	{ are, ator, }	{ amini, aminor, }	antor.
Doc	{ ere, etor, }	{ emini, eminator, }	entor.
Leg	{ ere, itor, }	{ imini, iminator, }	untor.
Aud	{ ire, itor, }	{ imini, iminator, }	iuntor.

## Infinitivus to be.

Am - ari to be loved.  
 Doc - eri to be taught.  
 Leg - i to be read.  
 Aud - iri to be heard.

Am	{ a }	tum	{ esse }	to have or had loved.
Doc	{ - }		{ or }	to have or had taught.
Lec	{ - }		{ fuisse }	to have or had read.
Aud	{ i }			to have or had heard.

Am	a	tum	iri or	{ am - an }	loved
Doc	-			{ doc - en }	taught
Lec	-			{ leg - en }	read
Aud	i			{ aud - ien }	heard
				dum esse to be	hereafter.

## Participles.

Am a	tus, a, um	loved.
Doc -		taught.
Lec -		read.
Aud i		heard.
Am an	dus, a, um to be	loved.
Doc en		taught.
Leg en		read.
Aud ien		heard.

*Verbs in or called Deponents, not being englished by I am, as Loquor I speak, Patior I suffer, are thus declined in the Infinitive.*

Loqui to speak, Locutum esse or fuisse to have or had spoken, Pref. Locuturum esse to speak hereafter, Loquendi of speaking, Loquendo in speaking, Loquendum to speak, Locuturi to speak, Locutu, Loquens speaking, Locutus having spoken, Locuturus to speak hereafter, Loquendus to be spoken.

*Note, Those that govern no Accusative or Ablative want the Termination in dus.*

*Verbs of the Third Conjugation are Irregular in some Tenses, which are set down, as,*

Volo I am willing. Nolo I am unwilling. Malo I had rather.

## Indicativus.

*Pres. Sing.*

*Plur.*

Volo, vis,	vult,	volumus, vultis,	volunt.
Nolo, non vis,	non vult,	nolumus, non vultis,	nolunt.
Malo, mavis,	mavult,	malumus, mavultis,	malunt.

*Imperf.*



*Imperf.* Vo'ebam, Nolebam, Malebam. *Perf.* Volui, Noli, Malui. *Plusq.* Velueram, Nolueram, Malueram. *Fut.* Volam, Nolam, Malam are regular.

Volo and Malo want the Imperative.

Nolo maketh Noli, nolito, *Plur.* nolite, nolitote.

### Subjunctivus.

*Sing.*

*Plur.*

*Pres.* { Velim, }  
 { Nolim, } is, it, imus, itis, int.  
 { Malim, }

*Imp.* { Vellem, }  
 { Nollem, } es, et, emus, etis, ent.  
 { Mallem, }

*Perf.* { Voluerim. Noluerim. Maluerim. }  
*Plusq.* { Voluisssem, Noluisssem. Maluisssem. } are regular  
*Fut.* { Voluero. Noluero. Maluero. }

### Infinitivus.

Velle. Voluisse. Volens willing.  
 Nolle. Noluisse. Nolens unwilling.  
 Male. Maluisse. Malens having rather.

*These Verbs, Fero I bear or suffer, and Feror I am born suffered, are contracted or shortened in some Tenses; as,*

---

### Indicativus.

*Pres. Sing.* Fero, fers, fert, *Plur.* ferimus, fertis, ferunt.

*Imperf.* Ferebam I did bear.

*Perf.* Tuli I have born.

*Plusq.* Tuleram I had born.

*Fut.* Feram I shall or will bear.  
are regular.

---

### Imperativus.

Fer, } ferte, } ferunto.  
ferto, } fertote, }

---

### Subjunctivus.

*Presens,* Feram I may or can bear.

*Imperf.* Ferrem I might bear.

*Perfect.* Tulerim I have born.

*Plusq.* Tulissem I had born.

*Futur.* Tulero I shall or will bear. } are regular.

---

### Infinitivus.

Ferre to bear. Tulisse to have or had born. Laturum esse to bear hereafter. Ferendi of bearing, Ferendo in bearing, Ferendum to bear. Latum to bear, Latu to be born. Ferens bearing. Laturus to bear or about to bear.

Feier I am born.

### Indicativus.

*Pres. Sing.* Feror, {ferris or} fertur.

**Plur. Ferimur, ferimini, feruntur.**

*Imp. Ferebar / was born.*

*Perf. Latus* {*sum or*  
*fui*} *I have been born.*

Plus. Latus {eram or } I had been born. } are regular.  
fueram }

*Fut. Ferar, fereris, &c. I shall or will be born.*

### Imperativus.

*Be thou born, let him be born, let ye born, let them be born.*

Ferre, } fertor, { ferimini, } feruntor.  
Fertor, } ferimur, { ferimini, } feruntor.

### Subjunctivus.

*Pres. Sing. Ferar I may be born.*

*Imperf. Ferrer I might be born.*

Perf. Latus {sim or } I might have been {  
fuerim } born.

*Plusq. Latus* { *essent or* } *I might had*  
                  { *fuisse* } *been borr.*

Eng. Latus {cro or } I may be born  
                  {fuero } hereafter.

## Infinitivus.

*Ferri* to be born. *Latum esse* or *fuisse* to have or had been born. *Ferri* *Latum iri* or *ferendum esse* to be born hereafter. *Latus*, a, um to be born. *Ferendus*, a, um to be born.

---

*Fio* I am made or done.

## Indicativus.

*Pres. Sing.* *Fio*, *fis*, *fit*. *Plur.* *simus*, *fitis*, *fiunt*.

*Imperf.* *Fiebam* I was made or done.

*Perfect*, *Factus* { *sum* or *fui* } I have been made or done.

*Plusq.* *Factus* { *eram* or *fueram* } I had been made or done. } are regular.

*Fut.* *Fiam*, *fies*, &c. I shall or will be made or done.

---

## Imperativus.

*Sing.* { *Fi* } be thou made or done.

*Fito* let him be made or done.

*Plur.* { *Fite* } be ye made or done.

*Fiunto* let them be made or done.

Sub



## Subjunctivus.

*n.* Fiam, fas, fiat, &c. Fierem, Factus sim or fuerim. Factus  
misse in or fuisset. Factus ero or fuero are regular.

## Infinitivus.

Fieri to be made or done. Factum esse or fuisse to have or had  
been made or done. Factum iri or faciendum esse to be made  
or to be made. Factus, a, um made or done. Faciendus, a, um  
to be made or done.

Note. Eo I go, Queo I can, and their Compounds, make  
eunt and queunt, in the Plural, Indicativ. Pres. and in  
the Imperfect Ibam and Quibam; in the Future Ibo and Quibo.  
Imperat. Sing. I, ito go thou, ito let him go, Plur. ite, itote go  
ye, cunto let them go.

Note. The Words called Participles, Gerunds and Supines  
are derived or come of the Verbs, and are known in the forming  
of Verbs, and in their varying or declining may be fully compre-  
hended in the use of the Examples of the Five Declensions.

And the Particles, called Adverbs, Conjunctions and Inter-  
jections are more fit to be left to use in the learning of them, than  
to Trouble the weak Capacities of Children to learn them other-  
wise.

Some

Some Observations concerning the Preterperfect  
Tenses and Supines, so called, of the Third Conjugation.

Bo	bi	tum	Bibo, bibi, bibitum <i>to drink.</i>
Co	ci	ctum	Vinco, vici, victum <i>to conquer.</i>
Do	di	sum	Edo, edi, esum <i>to eat.</i>
Go	xi	ctum	Jungo, junxi, junctum <i>to joyn.</i>
Ho	xi	ctum	Veho, vexi, vectum <i>to carry.</i>
Lo	ui	tum	Colo, colui, cultum <i>to till.</i>
Mo	ui	itum	Vomo, vomui, vomitum <i>to vomit.</i>
No	vi	tum	Sperno, spreui, spretum <i>to despise.</i>
Po	pli	ptum	Sculpo, sculpsi, sculptum <i>to grave.</i>
Quo	qui	ctum	Relinquo, reliqui, relictum <i>to leave.</i>
Ro	vi	tum	Tero, trivi, tritum <i>to wear.</i>
So	sivi	sum	Arcesso, arcessivi, arcessum <i>to go to call.</i>
Sco	vi	tum	Creſco, crevi, cretum <i>to grow.</i>
To	ti	sum	Verto, verti, verſum <i>to turn.</i>
Ecto	exi	xum	Flecto, flexi, flexum <i>to bend.</i>
Vo	vi	utum	Solvo, solvi, solutum <i>to loose.</i>
Xo	ui	tum	Texo, texui, textum <i>to weave.</i>
Cio	ci	ctum	Jacio, jeci, jactum <i>to cast.</i>
Dio	di	ſſum	Fodio, fodi, foſſum <i>to dig.</i>
Gio	gi	itum	Fugio, fugi, fugitum <i>to fly.</i>
Pio	pi	tum	Capio, cepi, captum <i>to take.</i>
Rio	ri	tum	Pario, peperi, partum <i>to bring forth.</i>
Tio	ſſi	sum	Quatio, quaſſi, quaſſum <i>to ſhake.</i>
Uo	ui	utum	Statuo, ſtatuī, ſtatutum <i>to appoint.</i>

*make the Preterperfect Tense most commonly in*

*and the Supine, so called, in*

### III. Concerning Syntax or Construction.

**S**yntax or Construction is the right joyning of several words together to make a Sentence.

*This may easily be done by following Rules :*

- I. Substantive and Adjective agree in Gender, Number and Case ; as,

Salvator meus. *My Redeemer.*

Via mea. *My Way.*

Solatium meum. *My Comfort.*

Note. Qui, Quæ, Quod agreeeth with his Substantive in Gender and Number, but the Case must be such as the Verb following requires ; as,

Spiritus sanctus, quem mittit Pater. *The Holy Ghost, whom the Father doth send.*

Ecclesia, quam redemit suo sanguine. *The Church, which he hath purchased with his own Blood.*

- II. The Nominative goeth before the Verb, agreeing together in Number and Person : its Sign is a and the.

Except. When a Question is asked, then the Nominative is set after the Verb.

Christus destruit Diabolum. *Christ destroyeth the Devil.*

Lux manifestat & redarguit. *The Light manifesteth and reproveth.*

Note.

Note. If I, thou, he, we, ye, they in English come before the Verb, it is known what Person the Verb is of; but if none of these come before it, then the Verb must be the third Person in the same Number with its Nominative.

III. Of between two Substantives is a Sign of the Genitive; but after Verbs a sign of the Ablative, with the Prepositions a, ab, e, ex, de.

Lux dat lucem notitiæ gloriæ Dei. The Light giveth the Light of the Glory of God.

Rex regum & Dominus Dominorum. King of Kings and Lord of Lords.

Abelis oblatio accepta fuit a Domino. Abel's Offering was accepted of the Lord.

Except. Of after dignus, indignus, opus and ulus (need) require an Ablative.

Dignus laude. *Worthy of Praise.*

Indignus odio. *Unworthy of Hatred.*

Opus est Mediatore. *We have need of a Mediator.*

IV. To or For before Substantives or Adjectives is a sign of the Dative: but before Verbs a sign of the Infinitive, which sometimes is made by ut with a Subjunctive.

Gratia salutifera apparuit omnibus hominibus. The Grace which brings Salvation hath appeared to all men.

Gratia docet nos abnegare impietatem; The Grace teacheth us to deny Ungodliness.

Note. To after a Verb of Action and Motion to another Person or Place is made by ad; as,

Christus



Christus reducit ad Deum. *Christ leadeth to God again.*

Dominus misit Eliam ad Achabum. *The Lord sent Elijah to Ahab.*

V. *The Accusative followeth the Verb; as,*

Vera Fides purificat cor & justificat te. *The true Faith purifies the Heart and justifies thee.*

Except 1. Sum, fio, evado, existo, maneo, nascor, and certain Passives of Naming or Calling, dicor, vocor, salutor, habeor, existimor, videor; also Verbs of Gesture (Motion or Rest) as, eo, sedeo, cubo, with such like, will have a Nominative Case before and after them.

Christus est Veritas. *Christ is the Truth.*

Christus est Lux. *Christ is the Light.*

Abraham evasit dives. *Abraham was very rich.*

Christus vocatur consiliarius mirabilis. *Christ is called the wonderful Counsellor.*

2. Verbs signifying Profit, Help, Favour, Commanding, Serving, Obeying, Trusting, Pardoning, require a Dative.

Obediendum est Deo. *We must obey God.*

Joshua inservivit Domino. *Joshua served the Lord.*

3. Utor, fruor, fungor, potior, nitor, careo, require the Ablative; as,

Cain utebatur violentia. *Cain used Violence.*

Sancti potentur victoria. *The Saints shall have the Victory.*

VI. In, with, from, by *and* then, *after* a Comparative, and signs of the Ablative; as,

Verbum est in corde & in ore. *The Word is in the Heart and in the Mouth.*

Christus in nobis. *Christ in us.*

Sanguis filii Dei emundat nos ab omnibus peccatis. *The Blood of the Son of God cleanseth us from all Sins.*

Note. Words declined put absolutely, that is to say, neither governing nor governed of a Verb, shall be put in the Ablative; as,

Mortuo Samuele lamentatio magna fuit. *When Samuel dyed, he was bewailed greatly.*

The Price or Worth of a thing is put after Verbs of Buying or Selling in the Ablative; as,

Abrahamus emebat sepulcrum quadringentis siclis argenteis. *Abraham bought a Burying-place for four hundred shekels of Silver.*

Christus venditus erat triginta argenteis. *Christ was sold for thirty Silverlings.*

VII. Adjectives of Measure, and Verbs breacking Space between places, are put in the Accuative, and sometimes in the Ablative.

Aquæ invaluerunt quindecim cubita fursum. *The Waters prevailed fifteen Cubits upwards.*

Vicus distans stadiis sexaginta ab Hierusalem. *A Village being from Jerusalem about threescore Furlongs.*

VIII. Proper Names of Cities or Towns, or any of these five Substantives, Domus, humus, bellum, militia, rus, are put after Verbs without a Præposition.

1. A Proper Name, or any of these four Domus, humus, bellum, militia, signifying in or at a Place, and being of the first or second Declension, in the Singular Number only, shall be put in the Genitive, without any Præposition; otherwise in the Ablative: and this word rus in the Dative and Ablative.

Ecclesiis Galatiæ. Unto the Churches at Galatia.

Sanctis qui sunt Ephesi. To the Saints which are at Ephesus.

Sanctis in Christo Jesu qui sunt Philippis. To the Saints in Christ Jesus which are at Philippi.

2. But if it signifies from or by a Place, it shall be put in the Ablative.

Jeremias discessurus Hierosolymis. Jeremiah was going from Jerusalem.

3. If it signifies to a Place, in the Accusative.

Lot intravit Zoarem. Lot was entering into Zoar.

Jacobus fugit Haronem. Jacob fled to Haron.

IX. The Time answering to the Question, when or at what time, is put after Verbs in the Ablative, and sometimes in the Accusative.

Sexto die Dominus fecit virum & mulierem. The sixth day the Lord made Man and Woman.

Deus quievit septimo die. God rested the seventh day.

But if it answereth to the Question how long, in the Accusative, sometimes in the Ablative, rarely in the Genitive.

Jacobus servivit Labano septem annos. Jacob served Laban seven years.

Mundus conditus est sex diebus. The World was created in six days.

X. The Prepositions require their certain Cases, some an Accusative; as these following,

Ad to.

Apud at.

Ante before.

Adversus } against.

Adversum }

Cis } on this side.

Citra }

Circum } about.

Circa }

Circiter }

Contra against.

Erga towards.

Extra without.

Intra within.

Inter between.

Infra beneath.

Juxta beside, or nigh to.

Ob for.

Pone behind.

Per by, or through.

Prope nigh.

Post after.

Præter beside.

Penes in power.

Propter for, because of.

Secundum after, or according to.

Supra above.

Secus by.

Trans over, on the further side.

Ultra beyond.

Versus towards, which is most commonly set after the Case it governs; as, Cælum Versus towards Heaven.

Some

Some an Ablative ; as,

A }  
 Ab } from.  
 Abs }  
 Absq; without.  
 Cum with.  
 Cuius privily.  
 Coram before.  
 De }  
 E } of, or concerning.  
 Ex }  
 Pro before, or in comparison.

Pro for.  
 Palam openly.  
 Procul afar off.  
 Sine without.  
 Tenus until, or up to; which  
 last is also put after his  
 Case, being most usually a Genitive, if it be  
 Plural ; as, Aurium tenu-  
 nus.

Some both an Accusative and Ablative, according to their different Significations ; as,

In into, sub under, super upon, after Verbs of Motion receive an Accusative, otherwise an Ablative.

Subter under, takes both an Accusative and Ablative indifferently.

Spiritus veritatis duxit in omnem veritatem. The Spirit of Truth doth lead into all Truth.

XI. Et, ac, atq; and, vel, aut or, &c. couple like Cases and Tenses together.

Christus est vita mea & lux mea. Christ is my Life and my Light.

Spiritus docet & redarguit. The Spirit teacheth and reproveth.

Ut that, ne lest that, quo that, quin but, licet although, always require a Subjunctive ; as,

Gratia



Gratia docet nos, ut vivamus sobrie, iuste, pie. *The Grace teacheth us, that we live soberly, righteously and Godly.*

XII. Oportet, pœnitet, pudet, tædet, miseret, misereſcit require an Acculative of a Person; as,  
Christum oportet me sentire intra me. *Christ I must feel within me.*

## Here at the End are annexed some Necessary OBSERVATIONS.

I. **T**He next following Rule being taken more generally than it is in the third Rule of the Syntax, may serve instead of many Rules concerning the Genitive Case, viz.

Of before a Noun, Pronoun and Participle is a Sign of the Genitive: but after Verbs a Sign of the Ablative, with the Prepositions a, ab, abs, de, e, ex.

II. The Terminations of the Infinitive, to wit, Di, Dum, Tum, Tu and Rus, are most commonly used after this manner:

Di, is used when a Substantive, or one of these Adjectives Certus sure, cupidus desirous, peritus skilful, ignarus ignorant goeth before the Verb; as,

Tempus amandi. *Time to love, or Of loving.*

Pater auctoritatem dedit filio iudicium exercendi. *The Father hath given to the Son Authority to execute Judgment.*

Zachæus

Zachæus erat cupidus videndi Jesum. Zachæus was desirous to see Jesus.

Do, is used when the Verb in English hath one of the Prepositions governing the Ablative Case going before it, which sometimes are not put to in the Latin; as,

Ne benefaciendo segnescamus, Let us not be weary in Well-doing.

Dissipavit substantiam suam profuse vivendo, He wasted his Substance with riotous living.

Dum, is used when the Verb in English hath one of the Prepositions governing the Accusative going before it; as,

Sacerdotium sanctum, ad offerendum spirituales hostias. A holy Priesthood, to offer up spiritual Sacrifices.

Tum and Rus, are used after a Verb of Motion; as, Eo lectum vel lecturus. I go to read.

Venio auditum vel auditurus. I come to hear.

Tu, is used when an Adjective with the Particles, to be, cometh before the Verb, which may also be turned sometimes into the Infinitive Passive; as,

Nonnulla difficilia intellectu. Some things hard to be understood.

Jucundum amatu. A thing pleasant to be loved.

Dignus vocari filius tuus. Worthy to be called thy Son.

III. But coming after these words [nothing or nothing else] made by quam, non or nisi; as,

Sal infatuatus ad nihil valet amplius, nisi ut ejiciatur foras. The Salt having lost its savour, is henceforth good for nothing, but to be cast out.

*If it signifieth unless, except or save, it is made by these Particles, nisi, extra, præter, præterquam; as,*

*Ab sit gloriari, nisi in cruce Domini nostri Jesu Christi. But it far to Glory, save in the Cross of our Lord Jesus Christ.*

*When it is used otherwise, especially in the beginning of a Sentence, it is made by sed, verum, vero, at, atqui, autem, cæterum, quod, si, si.*

*At fructus Spiritus est Charitas. But the Fruit of the Spirit is Love.*

## The Greek Alphabet.

<sup>a</sup> Α α,	<sup>b</sup> Β β,	<sup>g</sup> Γ γ,	<sup>d</sup> Δ δ,	<sup>e</sup> Ε ε,	<sup>z</sup> Ζ ζ,	<sup>e long.</sup> Η η,
<sup>th</sup> Θ θ,	<sup>i</sup> Ι ι,	<sup>k</sup> Κ κ,	<sup>l</sup> Λ λ,	<sup>m</sup> Μ μ,	<sup>n</sup> Ν ν,	<sup>x</sup> Ξ ξ,
<sup>o short</sup> Ο ο,	<sup>p</sup> Π π,	<sup>r</sup> Ρ ρ,	<sup>s</sup> Σ σ,	<sup>t</sup> Τ τ,	<sup>y or u</sup> Υ υ,	
<sup>ph</sup> Φ φ,	<sup>ch</sup> Χ χ,	<sup>ps</sup> Ψ ψ,	<sup>o long.</sup> Ω ω.			

I Joh. 1. 5, 6.

Ὁ θεὸς φῶς ἐστὶ, καὶ σκοτία ἐν αὐτῷ οὐ ἐστὶν ἰσχυρία.

Ho theos phos esti, kai skotia en auto uk estin udemia.

Ἐὰν εἰπώμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ, καὶ ἐν τῷ σκοτεινῷ περιπατοῦμεν, ψευδομεθα, καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν.

Eun eipomen hōti koinonian échomen met autē, kai en to skōtei peripatómen, pseudómetha, kai u poíúmen ten alétheian.

Joh. 1. 9.

Τὸ φῶς τὸ ἀληθινὸν φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον.

To phos to aletbinon photizei pánta ánthropon erchómenon eis ton kósmos.

## The Hebrew Alphabet.

א, ב, ג, ד, ה, ו, ז, ח, ט, י, כ, ל, מ, נ, ס, ע, פ, צ, ק, ר, ש, ת;  
 א, ב, ג, ד, ה, ו, ז, ח, ט, י, כ, ל, מ, נ, ס, ע, פ, צ, ק, ר, ש, ת;  
 א, ב, ג, ד, ה, ו, ז, ח, ט, י, כ, ל, מ, נ, ס, ע, פ, צ, ק, ר, ש, ת;

## Vowels.

	a	e	i	o	u
long	א	י	י	ו	ו
short	א	י	י	ו	ו
shortest	א	י	י	ו	ו

Psalm 119. 9.

בְּסֵמֶךְ יְיָ אֶתֶּן  
 אֲרָחוֹ לִשְׁמוֹר כְּדִבְרֶךָ :

Bammé jezacke-unaâr eth  
 orchó: lishmór kîdbbarécha.

Psalm 111. 10.

רֶשֶׁתְּךָ רִנְיָהּ יִרְאֵת  
 יְהוָה שֶׁכֶל טוֹב לִכְלֹ  
 עֲשֵׂיהֶם תְּהַלְלוּ עֲמֶדְתְּ  
 לְעַד :

Reshûth chochmâ jirâth  
 Jehová sêchel tobb lechol-  
 ofehém: Tehillathó omédeth  
 laâd.

**T**Hose things which are but briefly here hinted at are more largely and fully handled in the Book called *Compendium trium Linguarum*, An Abridgement of the three Languages, which as we hope shall be shortly publish'd, to which for the greater Satisfaction we refer the honest Reader.



## The Child's Lesson.

Christ is the Truth, Christ is the Light, Christ is my way, Christ is my Life, Christ is my Saviour, Christ is my Hope of Glory.

Christ is my Redeemer, Christ is my Rock, Christ is the Door, Christ is my King and Lord of Lords, Christ is the Cornerstone, Christ is the Lamb of God that taketh away my Sin.

Christ is the Power of God, Christ is my Wisdom, Christ is my Righteousness, Christ is my Sanctification, Christ is my Justification, Christ is the Seed, Christ is the Resurrection,

Christ destroyeth the Devil and his Works, which leadeth Man and Woman from God, and so Christ is the Way to God again.

Sarah was a good Woman, Jezebel was a bad Woman, who killed the just, and turned against the Lord's Prophets, with her

## Lectio Puer.

Christus sum Veritas, Christus sum lux, Christus sum via || meus, Christus sum vita || meus, Christus sum Salvator || meus, Christus sum spes || meus gloria.

Christus sum redemptor || meus, Christus sum rupes || meus, Christus sum ostium, Christus sum rex || meus et dominus dominus, Christus sum lapis || angularis, Christus sum agnus Deus qui tollis Peccatum || meus.

Christus sum potentia Deus, Christus sum sapientia || meus, Christus sum iustitia || meus, Christus sum sanctificatio || meus, Christus sum iustificatio || meus, Christus sum semen, Christus sum resurrectio.

Christus destruo 3 diabolus et opus 3 || is qui abduco 3 vir & femina a Deus, adeoque Christus sum via ad Deus reduco 3.

Sarah sum femina || bonus Jezebel sum femina || malus, qui occido 3 iustus & converto sui adversus propheta Domini

her attired Head and painted Face, peeping out of the Window.

Christ I must feel within me who is my Life, and my Light, and the Truth; and that is God that sheweth me my Thoughts & Imaginations of my Heart, and that is the Lord God that doth search my Heart.

It is the Spirit of Truth that doth lead into all Truth.

It is the Spirit of Truth that reproves the World of their Sin.

And that is the good Spirit which reproves the bad and his Works.

And the Light manifesteth and reproveth, and that which doth make manifest & reprove is the Light.

And that which giveth the Light of the Knowledge of the Glory of God in the Face of Jesus Christ, is the Light which shineth in the Heart.

And that which may be known of God is manifest within, which God hath shewn unto you, that is that which shews you Sin and Evil.

The Gospel is the Power of God.

The Cross of Christ is the Power

④ nus, || adornatus caput et || p  
Etus facies, || speculor e fenestra

Christus oportet ego sent  
intra ego, || qui sum vita || me  
us et lux || meus, et veritas  
et || ille Deus sum || qui s dic  
ego cogitatio || meus et ima  
ginatio cor || meus, et || ille  
sum Dominus Deus qui co  
|| meus scrutor.

|| Ille sum spiritus 4. veritas  
|| qui duco 3 in || omnis veritas

|| Ille sum spiritus 4. veritas  
|| qui arguo 3 || n. undus de pec  
catura || suus.

Et is sum spiritus 4 || bonus  
qui arguo 3 || malus et opus  
|| is.

Lux manifesto et redarguo  
et || is || qui manifesto et redar  
guo lux sum.

Et || ille || qui d. lux notitia  
gloria Deus in facies 5. Jesus  
Christus, lux sum || qui in cor  
luceo.

Et || is || qui cognosco 3 pos  
sum de Deus || manifestus sum  
interne, || qui Deus indicatu  
|| ille sum || qui ostendo 3 tu  
peccatum et malum.

Evangelium sum Potentia  
Deus.

Cruz Christus sum Potentia  
Deus.

Power of God, which crucifieth from the state of Adam and Eve in the Fall, in that Power is the glorying, an everlasting glorying, and this is above fleshly glorying of Adam and Eve in the Fall, with his Sons and Daughters.

The Church is in God, the Father of Christ, and not a Steeple house; and that is the Spirit that mortifies from my sin.

And they that are led by the Spirit of God are the Sons of God; and that is the Spirit of God that doth instruct me in God's Wayes, which are good, and that is this bad Spirit which leadeth into bad Wayes.

And if I be a Child of God, I must not grieve him, but must be meeke, and sober, and gentle and loving, and quiet, righteous, and humble, and live in the Fear of God, and live godly and not lye, nor do any Wrong to any one.

So if I be wild, froward, wicked, heady, high-minded, wilful, stubborn, proud, envious, disdainful, scornful, unrighteous, ungedly, and lye, and do not the Truth, and forget

Deus, || qui crucifigo 3 stat-  
tus 4 Adamus & Eva in lapsus 4 in || is potentia sum gloria-  
tio, || eternus gloria-  
tio, et || sum supra || carnalis gloria-  
tio Adamus et Eva in lapsus 4  
cum filius et filia || suus.

Ecclesia sum in Deus pater  
Christus, non autem ad destru-  
rita; et || ille sum spiritus 4  
|| qui mortifico peccatum || me-  
us.

Et || is || qui duco 3 a spiritus 4  
Deus sum filius Deus, et || is  
sum spiritus 4 Deus || qui  
instruo 3 ego in Deus via,  
|| qui sum || bonus, et || iste  
sum || malus spiritus 4 || qui  
duco 3 in via || malus.

Et si ego sum filius Deus,  
ego non afficio 3 tristitia || is,  
sed sum || mitis et || sobrius,  
et || mansuetus, || amabilis,  
|| quietus, || iustus, || humi-  
lis, et vivo 3 in timor 3  
Deus, et vivo 3 pie, et non  
mentior, nec || ullus injuria  
facio 3.

Sin autem sum || ferox,  
|| protervus, || improbus,  
|| perversus, || elatus animus,  
|| pertinax, || obstinatus, || su-  
perbus, || invidus, || fastidio-  
sus, || superciliosus, || injustus,  
|| impius.

get God, such God turneth into  
Hell, that grieve him.

In the Beginning was the  
Word.

Since the Beginning were  
the Words; and since the Be-  
ginning was Babel, which is  
the Beginning of Tongues,  
which is the Priest Original;  
but the Saints Original is the  
Word, before Babel was; and  
that is the Original, and makes  
Divine, and not the Tongues,  
that began at Babel.

And it cost the second Adam  
his Blood to purchase me out of  
the state of Adam and Eve in  
the Fall, to set me in the state  
that he was in before he fell, to  
that which is a blessed, out of  
the cursed state, and not only  
to that blessed state that Adam  
and Eve were in before they fell,  
but to Christ that never fell, to  
his stature.

A Child being fallen from  
the Image of God, he hath not  
Peace.

A Child being in the Image  
of God, he hath Peace.

A Child being fallen from  
the

|| impius et mentior, nec veritas  
facio 3 et obliuiscor 3 Deus, || talis  
Deus detruo 3 in infernus,  
qui tristitia afficio 3 Deus.

In principium sum verbum.

A principium sum verbum,  
et post principium sum Babel  
|| ille sum principium lingua,  
|| qui sum face dos 3 || originalis  
sed || sum 3 originalis sum  
verbum || qui ante Babel sum,  
et || ille sum || originalis, et effi-  
cio 3 || divinus, non autem  
lingua, || qui habeo principium  
in Babel.

Et consto || secundus Ada-  
mus sanguis || sius redimo 3  
ego ex status 4 Adamus & Eva  
in lapsus 4 assero 3 ego in  
status 4 in || qui || ille sum  
ante lapsus 4 is in || is status 4  
|| qui || beatus sum, extra status  
|| execratus, et non solum in  
status 4 || ille || beatus in || qui  
sum Adamus et Eva antequam  
cado 3 sed perduco 3 ad Chris-  
tus || qui nunquam cado 3 ad  
|| is statura.

Puer lapsus ab imago Deus  
non habeo pax.

Puer || qui sum in imago  
Deus habeo pax.

Puer lapsus a sanctitas non vi-  
deo



the Holiness, he doth not see God; but being in the Holiness, he doth see God.

And the Image of God is Righteousness and true Holiness.

In six Dayes the Lord made the Heaven, and the Earth, and all things therein, and the sixth Day made Man and Woman, and bid him have Dominion over the Works of his Hands.

Christ is my Foundation.

Christ is the first and the last.

Christ is a quickning Spirit.

Abel was a good Man, Cain was a bad Man, full of Envy and wrath, who killed his Brother about Religion.

Isaac was a good Man and sober.

Ishmael was a wild Mocker, and a scorning Archer, and turned into the Wilderness.

Jacob was a good Man.

Esau was a prophane Man, who turned against Jacob, who bore the Sword.

The Spirit of Truth is my Leader into all Truth, and sheweth me things to come.

And the Power of God

deo Deus, sed existo 3 in sanctitas video Deus.

Et imago Deus sum iustitia et || verus sanctimonia.

Sed sex dies 5 dominus facio 3 cælum et terra et || omnis in || is, et sextus || dies 5 facio 3 vir et mulier et jubeo || is habeo dominium super opus 3 manus 4 || is.

Christus sum fundamentum || meus, et Christus sum || primus et ultimus.

Christus sum spiritus 4 || vivificans.

Abel sum vir || bonus, Cain sum vir || malus, || plenus invidia et ira, || qui occido 3 fratrem || is religio causa.

Isaacus sum vir || bonus et || sobrius

Ishmael sum || ferox Derisor, et || deridens sagittarius, et ablego in Desertum.

Jacobus sum vir || bonus.

Esau sum vir || profanus, || qui oppono 3 sui Jacobus || qui gero 3 gladius.

Spiritus 4 veritas sum dux meus via in || omnis veritas, et ostendo ego || venturus.

Et potens Deus sum custos



is my Keeper from Sin and Evil.

And the Worship of God is in the Spirit and in the Truth.

Et || meus a peccatum et malum.

Et cultus || religiosus Deus sum in Spiritu 4 et in veritas 3.

*Proper Names in Scripture and the Signification of them in English, together with other memorable Passages mentioned in Scripture, necessary and delightful for Children to read and learn.*

|| Proprius nomen in scriptura, et significatio || is Latine una cum || dius || notabilis memoria in scriptura. || necessarius et || iucundus a parvulus lego 3 et disco 3.

**A**dam signifies *Man*, earthly, red. The World was created in six dayes; Adam was the first *Man* in the Likeness of God, and according to his Image; but he lost this Image through Disobedience, in eating of the Fruit that God hath forbidden him to eat of.

And Adam gave a Name to the Woman which was made of his Rib (while he was asleep) and called her Eve, and he gave Names to all other Creatures; after that Adam and Eve had transgressed,

**A**-Dam homo, || terrenus, || ruber. mundus condito 3 sex dies 5; Adam sum || primus homo in similitudo Deus, et secundum imaginem || i, sed perdo 3 || hic imago per inobedientiam, edo 3 fructus 4 || qui Deus prohibeo edo 3.

Et Adam do 3 nomen muner 3 || qui facio 3 ex costa || suus (dormio || ipse) et voco || i- Eva, et do nomen || quisquis creatura; post transgressionem Adam et Eva Deus expello 3 || is

transgressed, God drove them out of Paradise (where they were at first placed) and set a fiery two-edged Sword to keep the Way of the Tree of Life. Adam lived till he was Nine Hundred and Thirty Years old, and begat many Sons and Daughters; after Adam's Transgression the Earth was cursed, and brought forth Thistles and Thorns, and Man got his Bread by the sweat of his Brow.

Cain and Abel were Adam's Sons.

Cain was an Husband man, and being displeased that his Offerings were reprov'd; and not his Brother Abel's (although he was rebuked of God for his Envy) slew his Brother, and offended seven-fold thereby. After that he was made a Fugitive and a Vagabond upon the Earth, for he was accursed of God; his Sin was seven-fold; for first, he did not rightly divide; secondly, he envied his Brother; thirdly, he dealt subtilly; fourthly, he killed him; fifthly, he stubbornly denyed it; sixthly, he despair'd; seventhly, being condemned he repented not. This Cain was the first Builder of the earthly City,

ex paradisu (ubi primum colō loco) et pōno 3 gladius || flammam; || anceps defendo via arbor vita. Adam vixit 3 donec sum nongenti et triginta annus || natus, et gigno 3 || multis filius et filia; post transgressio Adam terra excreo, et produco 3 carduus et spina, et homo acquiro 3 panis || suus sudor || suus vultus 4.

Cain et Abel sum filius Adam.

Cain sum Agricola; et acerbe fero 3 oblatio || suus sum || rejectus, et non frater || suus Abel (etiamsi objurgo a Deus ob invidia || suus) trucidō frater || suus, et pecco septifariam hic ipse. Postea fio tran fuga et || vagabundus super terra, nam excreo a Deus; peccatum || is sum || septuplus, nam primo, non recte divido 3 secundo, invideo frater || suus; tertio, astute ago 3; quarto, trucidō || ille; quinto, contumaciter nego; sexto, despero; septimo, condemno non resipisco 3. || Hic Cain sum || primus ædificator || terrenus civitas, in || qui loco liberi || suus præ timor, quia utor 3 violentia

City, in the which he bestowed his Children for Fear, because he used Violence, Ravine and Spoil.

Abel he was a Keeper of Sheep, his Offering was accepted of the Lord, because he was righteous; he was the first Martyr.

Enoch taught or dedicated, the Father of Methuselah; Methuselah lived till he was nine hundred sixty and nine Years: Enoch walked with God, and was not, for God took him.

Lamech poor, humbled or smitten, after he had lived one hundred eighty and two Years, he begat a Son, and called him Noah, which signifies a ceasing or Rest, and Lamech said, this shall comfort us concerning our Work and Toil of our Hands, because of the Ground the Lord hath cursed.

Noah was a just Man, and perfect in his Generation, and walked with God, and was a Preacher of Righteousness, he was commanded of God to make an Ark, that he and his Family should enter in it for their Preservation, Gen. 6.

Noah

violentia, rapina et spoli-  
um.

Abel sum custos ovis, oblatio || is accipio 3 a Dominus quia || justus sum; sum proto-  
martyr.

Enoch || doctus sive || dedicatus, pater Methusela; Methusela vivo 3 donec sum nonnongenti sexaginta novem annus: Enoch ambulo cum Deo, et non sum amplius, qui Deus assumo 3 || is.

Lamech || pauper, || humiliatus aut || percussus, postquam vivo 3 centum octoginta || duo annus gigno 3 filius et voco || is Noah, || qui significo cessatio aut requies 5, & Lamech dico 3, hic consoletur ego de opus 3 || noster et de labor manus 4 || noster, propter tellus 3 || qui Dominus execro.

Noah sum vir || justus & || perfectus in || suis generationibus et ambulo cum Deo, et sum præco justitia, jubeo Deus arca fabrico, ut || ipse cum familia || suis intro || is, ad preservatio || is, Gen. 6.

Noah

Noah with two of a Sort of every Creature, male and female were sent into the Ark, and the World was drowned, Gen. 7.

And when the Waters had prevailed on the Earth fifteen Cubits upwards; after one hundred and fifty Dayes the Waters were abated. Noah opened a Window of the Ark, and sent forth a Raven and a Dove, the Dove found no Rest for the Sole of her Foot, but returned to the Ark, and Noah took her into the Ark, Gen. 8.

The Rain-bow, a Token of the Covenant of God, Gen. 9.

Babel signifies Confusion; the Building of Babel Languages were confounded, Gen. 7.

Abram signifies an higher Father; his Name was changed Gen. 17.) from Abram to Abraham, which signifies a Father of a great multitude, he was the Son of Terah, Sarah was his Wife, he went out of his native Country at God's Commandment; God promised him and his Seed the Land of Canaan, he prevailed into Egypt, & when he returned from thence he was very rich, to avoid Strife he parted Company with Lot his Nephew,

Noah cum || duo || unus-  
quisque species || omnis cre-  
atura || masculus et || femina  
includo 3 in arca, et mundus  
submergo 3, Gen. 7.

Et cum aqua invalesco 3  
super terra ad quindecim cu-  
bitus sursum; post centum  
quingenta dies aqua defici-  
o 3. Noah aperio fenestra ar-  
ca, et emitto corvus et colum-  
ba, columba non invenio re-  
quies 5 planta pes || suus,  
sed redeo 4. ad arca, et Noah  
recipio || is in arca, Gen. 8.

Iris signum || pactum sec-  
undus 3 Deus, Gen. 9.

Babel confusio; in ædifi-  
catio Babel lingua sum || con-  
fusus, Gen. 7.

Abram pater 3 || excelsus,  
nomen || is muto (Gen. 17.)  
ex Abram in Abraham, || qui  
significo pater 3 multitudo  
|| magnus; sum filius Terah;  
Sarah sum uxor || is, ex eo 4  
e terra nativitas 3 || suus De-  
us mandatum, Deus promit-  
to 3 || is et semen || is terra  
Canaan, proficiscor 3 in Æ-  
gyptus, et cum inde redeo 4  
valde || dives sum, ad viso-  
lis separo || sui a Loth nepos  
b 2 || suus



City, in the which he bestowed his Children for Fear, because he used Violence, Ravine and Spoil.

Abel he was a Keeper of Sheep, his Offering was accepted of the Lord, because he was righteous; he was the first Martyr.

Enoch taught or dedicated, the Father of Methuselah; Methuselah lived till he was nine hundred sixty and nine Years: Enoch walked with God, and was not, for God took him.

Lamech poor, humbled or smitten, after he had lived one hundred eighty and two Years, he begat a Son, and called him Noah, which signifies a ceasing or Rest, and Lamech said, this shall comfort us concerning our Work and Toil of our Hands, because of the Ground the Lord hath cursed.

Noah was a just Man, and perfect in his Generation, and walked with God, and was a Preacher of Righteousness, he was commanded of God to make an Ark, that he and his Family should enter in it for their Preservation, Gen. 6.

Noah

violentia, rapina et spoli-  
um.

Abel sum custos ovium, oblatio || is accipio 3 a Dominus, quia || justus sum; sum proto-  
martyr.

Enoch || doctus sive || dedicatus, pater Methusela; Methusela vivo 3 donec sum nongenti sexaginta novem annus: Enoch ambulo cum Deus, et non sum amplius, quia Deus assumo 3 || is.

Lamech || pauper, || humiliatus aut || percussus, postquam vivo 3 centum octoginta || duo annus gigno 3 filius, et voco || is Noah, || qui significo cessatio aut requies 5, & Lamech dico 3, hic consolabor ego de opus 3 || noster et de labor manus 4 || noster, propter tellus 3 || qui Dominus execro.

Noah sum vir || justus & || perfectus in || suis generationibus, et ambulo cum Deus, et sum præco justitia, jubet a Deus arca fabrico, ut || ipse cum familia || suis intro in || is, ad preservatio || is, Gen. 6.

Noah



Noah with two of a Sort of every Creature, male and female were sent into the Ark, and the World was drowned, Gen. 7.

And when the Waters had prevailed on the Earth fifteen Cubits upwards; after one hundred and fifty Dayes the Waters were abated. Noah opened a Window of the Ark, and sent forth a Raven and a Dove, the Dove found no Rest for the Sole of her Foot, but returned to the Ark, and Noah took her into the Ark, Gen. 8.

The Rain-bow, a Token of the Covenant of God, Gen. 9.

Babel signifies Confusion; at the Building of Babel Languages were confounded, & Gen. 7.

Abram signifies an higher Father, his Name was changed (Gen. 17.) from Abram to Abraham, which signifies a Father of a great multitude, he was the Son of Terah, Sarah was his Wife, he went out of his native Country at God's Commandment; God promised him and his Seed the Land of Canaan, he travelled into Egypt, & when he returned from thence he was very rich, to avoid Strife he parted Company with Lot his Nephew,

(11)

Noah cum || duo || unus-  
quisque species || omnis cre-  
atura || masculus et || femina  
include 3 in arca, et mundus  
submergo 3, Gen. 7.

Et cum aqua invalefco 3  
super terra ad quindecim cu-  
bitus sursum; post centum  
quingenta dies aqua defici-  
o 3. Noah aperio fenestra ar-  
ca, et emitto corvus et colum-  
ba, columba non invenio re-  
quies 5 planta pes || suus,  
sed redeo 4 ad arca, et Noah  
recipio || is in arca, Gen. 8.

Iris signum || pactum fce-  
dus 3 Deus, Gen. 9.

Babel confusio; in ædifi-  
catio Babel lingua sum || con-  
fusus, Gen. 7.

Abram pater 3 || excelsus,  
nomem || is muto (Gen. 17.)  
ex Abram in Abraham, || qui  
significo pater 3 multitudo  
|| magnus; sum filius Terah;  
Sarah sum uxor || is, exeo 4  
e terra nativitas 3 || suus De-  
us mandatum, Deus promit-  
to 3 || is et semen || is terra  
Canaan, proficiscor 3 in Æ-  
gyptus, et cum inde redeo 4  
valde || dives sum, ad viso  
lis separo || sui a Loth nepos  
b 2 || suus

phet, he delivered Lot out of Captivity, refused to be enriched by the King of Sodom, he instructed his Family in Righteousness; God tried his Faith by willing him to offer up his Son Isaac.

Sarah, a Lady or Dame, Daughter of Ashur, the Lord promised her a Child when she was old, and she had one accordingly, she would not have Ishmael, who was born of Hagar (the Bond-woman) to be Heir with her Son Isaac; she was called the Free-woman, when she dyed, Abraham bewailed her greatly, and bought a Plot of Ground of the Sons of Heth, to bury her in; after his Death he also was buried in the Cave of Machpelah; God remembered his Promise made unto Abraham, and comforted Israel in their Affliction; God was with Abraham in all that he did, for he was a righteous man, and faithful to the Lord.

And for the Wickedness in Sodom & Gomorah the Lord rained upon it Brimstone and Fire, and Abraham looked towards Sodom and Gomorah, and lo, the Smoak of the country went up as the Smoak of a Furnace, Gen. 19.

|| suus, libero Loth a captivitas 3 respuo 3 dito a rex Sodom, instituo 3 familia || suus in iustitia; Deus probo fides || is, monto || is offero Isaacus || suus filius.

Sarah, domina aut magistra filia Ashur. Dominus promittit 3 || is filius cum || grandis natu sum, et habeo || unus iuxta promissum, || ipse noto Ishmael || qui || natus sum ex Hagara (serva) haeres sum cum filiis || suus Isaacus; voco || liber; cum morior 3 Abrahamus lamentor || is magnopere, et emo 3 area a filius Heth sepelio; post obitus 4 || is etiam ipse sepelio in Spelunca Machpelah: Deus recorder promissum || suus || factus Abrahamus, et consolator Israel in afflictio || suus; Deus sum cum Abrahamus in || omnis || qui facio 3 nam sum vir || iustus et || fidelis Dominus.

Et propter scelus 3 in Sodom et Gomorrah, Dominus pluo 3 super || is sulphur 3 et ignis, et Abrahamus prospicio 3 Sodom et Gomorrah versus, et ecce fumus regio ascendo 3 sicut fumus fornax, Gen. 19.

*As Lot was entring into Zoar, his wife looked back from behind him, and she became a Pillar of Salt.*

*Isaac signifies Laughter, Abraham's Son by Sarah.*

*Rebekah signifies fed, she was Daughter of Bethuel, and was given in Marriage to Isaac; the Lord blessed Isaac, so that when he sowed, he received an hundred fold, Gen. 26.*

*Jacob signifies Supplanter, he was the Son of Isaac, he was a plain Man, and dwelt in Tents, he bought Esau's Birth-right for red Pottage; Isaac blessed him, at which Esau was troubled; Jacob fled to Haron, and as soon as he saw Rachel, the Daughter of Laban, his Mother's Brother, he wept, he served Laban seven Years for Rachel, and they seemed unto him but a few Dayes, because he loved her; the Years being ended, he asked his Wife of Laban, but Leah was given unto him; he served other seven Years for Rachel, he loved her more then Leah, he came but with a Staff to Laban; but after the Lord blessed him, so that he became very rich, the Lord said unto him by*

*Dum Lot intro Zoar, uxor ||is respicio 3 a tergum is, et fio 3 Columna sal.*

*Isaacus significo risus 4, Abrahamus filius a Sarah.*

*Rebekah significo ||pastus, sum filia Bethuel, et do nubo Isaacus; Dominus benedico 3 Isaacus, ita ut cum semino recipio 3 ||centuplus, Gen. 26.*

*Jacob significo Supplanta-  
tor, sum filius Isaacus, et ha-  
bito in tentorium, emo 3 E-  
savus jus 3 primogenitura  
jusculum ||ruber, Isaacus  
benedico ||is, ||quis Esavus  
vexo; Jacobus fugio 3 Haron,  
et quamprimum video Ra-  
chel, filia Laban avunculus  
||suus, fleo; servio Laban  
septem annus pro Ra-  
chel, et video ||is tan-  
quam dies 5 ||paucus, quia  
amo ||is; finio annus, rogo  
Laban uxor suus, sed Le-  
ah do ||is; servio septem  
||alius annus pro Rachel,  
amo ||is prae Leah; ac-  
cedo 3 ad Laban cum  
baculus solum; postea  
autem Dominus benedico 3  
||is, adeo ut ||ditissimus e-  
vado; Dominus deo 3 ||is  
per*

by an Angel, thy Name shall be called Jacob no more, but Israel, because thou hast had Power with God, thou shalt also prevail with Men.

Esau signifies doing or working, he was the Son of Isaac; Esau was a cunning Hunter, he sold his Birth-right for a Mess of Pottage, against his Father's Will he took him Wives of the Posterity of Ishmael, which was a Grief to Isaac and Rebekah his Mother.

Israel signifies a Prince of God, or prevailing with God.

Joseph signifies encreasing, one of the Sons of Jacob, he was beloved of his Father, and hated of his Brethren, he was cast into a Pit by his Brethren, and afterwards sold to the Ishmaelites, and afterwards to Potiphar, whose House was blessed for Joseph's sake; Joseph was made Ruler thereof, he was fair and well favoured, and he interpreted Pharaoh's Dreams, and was made Ruler over all Egypt under Pharaoh; he sold Corn into all Countries in the Famine Time, he spoke roughly to his Brethren

per Angelus, nomen || tuus non amplius voco Jacob, sed Israel, quia potentia valeo apud Deum, praevalco etiam apud hominem.

Esau significo agens aut operans, || i. sum filius Isaacus; Esauus sum venator || peritus, vendo 3 jus primogenitura || suus pro jalcolum; || invitus pater accipio 3 uxor a posterio Ishmael, qui sum dolor Isaacus et Rebekah mater || is.

Israel significo princeps Deus, aut praevalco apud Deum.

Josephus significo addo 3, || unus e filius Jacobus, || dilectus sum a pater suus, et odio sum frater suus, injicio 3 in foveam quidam a frater || suus, et postea vendo 3 Ishmaelita, et tandem Potipharus, || qui domus 4 benedico 3 Josephus Causa, Josephus facio 3 gubernator || is, || formosus sum et facies 5 || decorus, et interpretor Pharaoh somnium, et facio gubernator super || totus Aegyptus sub Pharaoh, vendo 3 frumentum in || omnis regio tempus famis, austere loquor frater



Brethren at first when they came to buy Corn, and put them in Ward, but after disclosed himself to them, and comforted them, and sent for his Father into Egypt; Jacob blessed Joseph's two Sons, and dyed, Gen. 48.49.

Joseph dyed, Gen. 50.  
A new King arose over Exypt, that knew not Joseph, Exod. 1.

Pharaoh oppressed the Israelites.

Moses signifieth drawn forth, after his Birth he was hid in Bulrushes in a River, and was found by Pharaoh's Daughter, Exod. 2.

God appeared unto Moses in a burning Bush, Ex. 3.

Moses and Aaron told Pharaoh, saying, Thus saith the Lord God of Israel, let my People go, and Pharaoh said, who is the Lord, that I should obey his Voice?

God plagued Pharaoh with ten Plagues, because he would not let the Children of Israel go free; 1. of bloody Waters, 2. of Frogs; 3. of Lice, 4. of Flies, 5. of Murrain, 6. of Scabs, 7. of Hail, 8. of Grasshoppers, 9. of Darkness,

frater || suus primum cum venio emo 3 frumentum, et trado 3 || is in custodia, sed postea manifesto || sui || ipse || is, et consoler || is, et accerso pater || suus in Egyptum; Jacobus benedico 3 || duo filius Josephus, et morior 3, Gen. 48, 49.

Josephus morior, Gen. 50.  
|| Novus rex exarior 3 in Egyptus, || qui non novi Josephus, Exod. 1.

Pharaoh opprimo 3 Israelita.

Moses significo extraho 3; post nativitas || suis abdo 3 (oculto) inter scirpus in flumen, et reperio a Pharaoh filia, Exod. 2.

Deus appareo Moses in rubus || flammeus, Exod. 3.

Moses et Aaron nuncio Pharaoh, dico 3, sic dico 3 Dominus Deus Israel, dimitto populus || meus, et dico Pharaoh, || quis sum Dominus, ut obtempero vox || is.

Deus plaga decem afficio 3 Pharaoh, quia nolo dimitto 3 || liber filius Israel; 1. || sanguineus aqua, 2. rana, 3. pediculus, 4. musca, 5. lues, 6. scabies 5, 7. grando, 8. locusta, 9. tenebrae,



10. Death of their first-born,  
Ex. 7, 8, 9, 10.

The Israelites departed out  
of Egypt, and spoiled the  
Egyptians; Exod. 12.

The Israelites were led by a  
fiery and cloudy Pillar, Ex. 13.

Pharaoh and his Host pur-  
sued after them.

The Sea parted, that the  
Children of Israel went upon  
dry Land in the midst of the  
Sea, and the Waters were a  
Wall unto them on both Hands,  
but Pharaoh's Host was drown-  
ed in the Sea, Ex. 14.

Then Moles and the Chil-  
dren of Israel sung a song unto  
the Lord, Ex. 15.

Moses made bitter Waters  
sweet, Ex. 15.

God sent Quails and Man-  
na in the Wilderness, Ex.  
16.

Moses brought Water out of  
the Rock.

Aaron signifies a Teacher,  
when Aaron went in before  
the Lord, he was to put on the  
Breast-plate of Judgment, the  
Urim and Thummim; Urim  
signifies Light, and Thummim  
signifies Truth and Perfection;  
so Light, Truth & Perfection  
was to be upon his Heart.

Joshua

10. mors || primogenitus  
Exod. 7, 8, 9, 10.

Israelita exeo 4 ex Egy-  
ptus, et spolio Egyptius; Exod.  
12.

Israelita duco 3. || igneus  
et || nubilus columna, Exod.  
13.

Pharaoh et exercitus 4 || is  
insequor || is.

Mare divido, et filius Is-  
rael proficiscor 3 || aridus in  
terra per medium mare, et  
aqua sum instar muri || is hinc  
et illinc, Pharaoh autem exer-  
citus 4 in mare submergo 3,  
Ex. 14.

Tum Moses et filius Israel  
canto canticum Dominus,  
Ex. 15.

Moses facio 3 || amarus aqua  
|| duleis.

Deus mitto coturnix et  
manna 3 in desertum, Ex. 16.

Moses elicio 3 aqua e ru-  
pes 3.

Aaron significo doctorem;  
cum Aaron intro coram Do-  
minus, || oportet induo 3 tho-  
rax iudicium, Urim et Thum-  
mim; Urim significo lux, et  
Thummim significo veritas et  
perfectio; itaque lux, et ve-  
ritas, et perfectio debeo sumi  
super cor || is.

Joshua

Joshuah signifies the same with Jesus, which is a Saviour, he succeeded Moses, he humbled himself before God, Josh. 7. he overcame many Kings and Countries, he left nothing undone that Moses had commanded; he and all his House is served the Lord.

Samson slew a Thousand of the Philistines with the jaw-Bone of an Ass, he also killed a Lyon.

Samson carried away the Gates, and Posts, and Bars of the City Gaza on his shoulders to the Top of the Hill Hebron, Judges 16.

The Philistines put out Samson's Eyes; Samson was avenged on them at once, and pulled down the House upon them, Judg. 16.

Ruth signifies watered or filled; he found Favour in the Eyes of Boaz, and was married to him, and bare him a Son named Obed; he was the Father of Jesse, the Father of David.

Samuel signifies heard of God; he was offered to God by his Mother, he was in Favour both with the Lord, and also with Men; God called him thrice, and revealed his Will to him;

Joshuah significo || idem || quod Jesus, hoc sum salvator; succedo 3 Moses, humilio 1 || sui coram Deus, Josh. 7. subigo 3 multus rex et regio; nihil is relinquo 3 || infectus || qui Moses mando (praecepit) ipse cum || totus domus 4 || is in servitio Dominus.

Samson occido 3 mille Philistinus maxilla asinus, ille etiam leo interimo 3.

Samson deporto porta, et postis, et repagulum civitas Gaza in humerus || suus ad cacumen mons Hebron, Jud. 16.

Philistinus effodio 3 (eruo 3) oculus Samson; Samson ultio sumo 3 de || ille simul, et diruo 3 aedificium in || ille, Jud. 16.

Ruth significo rigo aut impleo, invenio gratia in oculus Boaz, et nubo 3 || ille, pario 3 || is filius nomen Obed, sum pater Jesse, pater David.

Samuel significo audio a Deus; offero 3 Deus a Mater || suus, || gratus sum Dominus et homo, Deus voco || is ter, et revelo voluntas || suus || ille,

him, and made him a Prophet;  
he judg'd Israel with Diligence;  
all his Dayes the Philistines  
were brought under; when he  
died he was bewailed greatly.

Elijah signifies God the  
Lord; he was a Prophet, who  
foretold the Famine to come  
upon the Israelites; he was  
fed by Ravens, the Lord sent  
him to Ahab, whom he boldly  
reproved for following Baalim,  
by Prayer he obtained Rain;  
he was persecuted by Jezebel,  
he fled from her, and being al-  
most famished, he was fed by  
an Angel, in the Strength of  
which Meat he travailed forty  
Dayes and Nights; he after-  
wards took Courage against  
Jezebel, and foretold Ahab's  
and Jezebel's Death; at his  
Prayer Fire came down from  
Heaven, and destroyed two  
Captains with their Men; he  
was an holy Man, and girded  
with a Girdle of Leather; he  
was taken up into Heaven by a  
Whirlwind.

Elisha signifies my God sa-  
veth; Elijah anointed him  
Prophet in his room; he was  
called to be a Prophet from the  
Plough-tail. 1 King. 19. 19.  
he craved of Elijah to have his  
Spirit

|| ille, et facio 3 is prophet  
judico Israel diligenter  
|| omnis dies 5 || is Philistin  
subigo 3; morior 3 || ipse  
lamentatio || magnus facio  
super || is.

Elijah significo Deus Desert  
minus; || ille sum prophet  
|| qui predico 3 fames 3 || ve  
turus in Israelita; pascor  
a corvus; Dominus m  
10 3 || i ad Achabus, || que  
(audacter) libere redarguo  
quia sequor 3 Baalim; p  
catio obtineo pluvia; p  
persecutio a Jezebel; an  
ab || is, et ferme fames p  
pascor 3 ab angelus, || qui  
bus virtus 3 iter 3  
|| quadraginta dies 5 et || q  
draginta nox; postea an  
sumo 3 in Jezebel, et p  
mors Achabus et Jezebel  
precatio || i ignis descend  
de calum, et perdo 3 || du  
d. x cum miles 3 fau-; ju  
vir || pilosus, et cingo 3 cu  
gulum || coriaceu; assumo  
in calum turbo.

Elisha significo Deus || me J  
us salvo; Elijah ungo 3 || pas  
propheta in || is locus, ille  
co sum propheta (sum proph  
ta) a stiva, 1 Reg. 19. 19. p  
ab Elijah ut duplico (spirit)

Spirit doubled upon him; forty  
two Children that mocked him  
were devoured by two Bears;  
he healed Naaman of a Lepro-  
sy, of whom he would take no  
Reward, because he would not  
sell the Gift of God; he raised  
the Shunamite's dead Son; he  
healed the deadly Pottage, 2  
King 4. Elisha weeping shew-  
ed unto Hazael the Evil that  
he should do unto Israel.

David signifies Beloved; he  
was a ruddy Man, and with-  
out all of a beautiful Countenance  
and goodly to look to, Samuel  
anointed him King, yet after-  
wards he fed his Father's  
Sheep, slew the Giant Goliath,  
and brought two hundred of the  
Foreskins of the Philistines to  
Saul; God was with David,  
and therefore Saul feared him,  
and commanded that he should  
be slain; it was said of David,  
his Kingdom abideth forever,  
he followed the Lord with all  
his Heart, save only in the  
Matter of Uriah.

Job signifies sorrowful; he  
was a Man upright and just,  
fearing God; he was bereaved  
of his Substance and Children,  
yet he praised God in his Af-  
fliction.

Jeremiah

|| is super || sui; || quadra-  
ginta || duo puer || qui sub-  
juncto || is devoro a || duo ur-  
sus; sano Naaman lepra, a || qui  
nolo accipio 3 pretium, quia  
nolo vendo 3 donum Deus;  
suscito Shunamitis || mortuus  
filius; sano || mortiferus ius-  
calum, 2 Reg. 4. Elisha (la-  
crymor' monstro Hazael || ma-  
lus || qui facio 3 Israel.

David significo diligo 3;  
|| decorus rubor in vultu. 4  
gero 3 et || formosus et || pul-  
cher species sum 5, Samuel  
ungo 3 || is rex, postea autem  
pascio 3 || paternus Ovis, oc-  
cido 3 gigas 3 Goliathus, et  
affero 3 || ducenti præputium  
Philistinus Saulus; Deus sum  
cum David, ideoque Saulus  
metuo 3 || is, et jubeo || is oc-  
cido 3 (ut occido 3) dico 3 de  
David, regnum || is perma-  
neo in seculum, sequor 3  
Dominus || totus cor, || ex-  
ceptus res cum Uriah.

Jobus significo || mæstus  
(|| tristis) sum homo æquus  
et || justus, timeo Deus, spo-  
lio 1 (orbo 1) substantia et  
liberi || suus, tamen laudo  
Deus in afflictio || suus.

c 2

Jeremiah



Jeremiah signifies my Height or fearing; he was a Prophet, to whom the Lord gave his Word to preach; he cryed against the Priests that bore Rule by their Means, which he said was a horrible and filthy Thing committed in the Land; he was persecuted and mocked for publishing the Truth and Word of God; and Pashur the Son of Immer the Priest, when he heard what he prophesied, he smote Jeremiah, and put him into the Stocks; he was at another Time taken by the Priests, and accused before the Governours; and as he was going from Jerusalem into the Land of Benjamin, he was taken by an Officer, and had before the Princes, who smote him, and committed him to Prison, where he lay in a Dungeon a long Time, but at last was delivered by Zedekiah the King out of that Place, and the King commanded they should put him in the Court of the Prison, and daily to give him a Peice of Bread; but the Princes desired the King that he might be put to Death, for that he prophesied that the City should surely be given into the Hands of the King of Babel's

Jeremiah significo (cellitudo || meus vel formido) sum propheta, || qui Dominus do verbum || suus prädico; exclamo contra sacerdos, || qui opprimo 3 populus, || qui || is dico 3 sum || horridus et || turpis (|| fædus) res 5 in terra committio 3; persecutio patior 3 et irrisio gratia || promulgandus veritas, et verbum Deus; et Pashur filius Immerus sacerdos, cum audio || qui propheta, percutio 3 Jeremiah, et includo 3 is compes 3; || alius tempus 3 capio 3 a sacerdos, et agens coram præfectus 4: Et discedo Hierosolymis in terra Benjamin, prehendo 3 a satellites, et traho 3 coram princeps, || qui percussio || is, et trado 3 || is in custodia, ubi jaceo in fovea diu, sed tandem libero a Zedekia Rex ex || ille locus, et Rex mando ut committo 3 || is in atrium custodia, et quotidie do || is tracta panis, sed princeps rogo Rex ut mors tradido 3, quia propheta vitas trado 3 certe in manus 4 exercitus 4 Rex Ba-

(Thomas) Cupper



fi. Army; then the King said, he  
in your Hands, for the King  
us an deny you nothing: So they  
o; took Jeremiah, and let him  
s, down with Cords into a Dun-  
s, geon, where there was no wa-  
ri- ter, but Mire, till Jeremiah  
s) stuck fast in the Mire; but  
er- in this Dungeon the Lord pre-  
tia served him, and at last deli-  
et vered him out.

fi. Ezekiel signifies the strength  
am of God, he was a Prophet, he  
o 3 was fed with the Word of God,  
is and made bold with his Spirit,  
s 3 he cryed Wo to the Shepherds  
us that sought after the Fleece,  
Et and clothed themselves with  
in the Wool, and fed with the Fat,  
o 3 and made a Prey upon the Peo-  
co- ple; he said, the Lord would  
er- gather his Sheep from their  
is Mouthes, and that they should  
in be a Prey unto them no longer.

em Balaam signifies the Anti-  
ex quity, or the Devourer, or  
ex Destruction of the People, he  
is was called a Prophet; Balak  
et King of Moab hired him to  
Et curse the People of God; he  
ro was slain among the Midia-  
ra- nites; he was one that loved  
ci the Wages of Unrighteousness,  
rt and therefore was rebuked of a  
ci dumb Ass; he taught Balak  
Ba to lay a stumbling-Block before  
Et the Children of Israel. Da.

bel; tunc Rex dico 3, sum  
in manus 4 || vester, nam  
Rex non possum denego || tu  
quicquam; ita injicio 3 ma-  
nus 4. in Jeremia, et dimitto 3  
|| is funis in fovea, ubi non  
sum aqua sed lutum, adeo ut  
Jeremia hareo lutum; sed || hic  
in fovea Dominus servo || is  
et tandem eripio 3.

Ezekiel significo fortitudo  
Deus, sum propheta, pascō 3  
verbum Deus, et invaleo per  
spiritus 4 || suus, exclamo vā  
pastor || qui vellus 3 quæro 3  
et vestio || sui lana, et ut pas-  
co 3 || sui adeps, et præda  
facio 3 populus; dico 3 Do-  
minus congrego ovīs || suus ex  
os || is, ne sum præda || ille  
ulterius.

Balaam significo antiquitas,  
vel devorator, aut destructio  
populus, propheta voco; Ba-  
lac rex Moab conduco 3 || is  
maledico 3 populus Deus;  
trucido inter Midianita || unus  
sum || qui amo merces 3 in-  
justitia, et propterea repre-  
hendo 3 ab asinus || mutus, do-  
ceo Balac pono 3 offendiculum  
populus Israel.

Daniel signifies Judgment of God, a Prophet's Name, he would not d'file himself with the King's meat; he declar'd to Nebuchadnezzar his Dream, wherefore he was advanced by the King unto great Dignity; he foretold Belshazar, that he should be deprived of his Kingdom; Daniel was made the third Ruler of the Kingdom, because the Spirit of the Lord was excellent in him; wherefore the Rulers and Governours sought Occasion against him, but they could find no Fault, for he was faithful to the Lord: So they consulted together, and got Darius the King to make a Decree, that whosoever should ask a Petition of any God or Man for thirty Days, save of the King, he should be cast into the Den of Lyons; but Daniel kneeled on his Knees, and prayed to, and praised his God in his Chamber, his Window being open, as he used to do asoforetime, wherefore they accused him to the King for breaking the Decree, for which he was cast into the Lyons Den, and a Stone was laid thereon, and the King sealed it with his Signet, that the Purpose might not be changed concerning

Daniel significo iudicium Deus, nomen propheta, nolo contaminare || sui || ipse cibus Rex, narro Nebuchadnezzar somnium || i, quapropter eveho 3 Rex ad || magnus honor; predico 3 Belshazar || sui privo regnum || suus; Daniel facio 3 || tertius praefectus 4 regnum, quia spiritus 4 Dominus sum || excellens in || i, itaque praeses 3 et gubernator quero 3 causa contra || is, nihil autem culpa in eo inuenio possum, || fideli enim sum Dominus, itaque capio 3 consilium una, et impello Darius rex statuo 3 decretum, || quicumque peto 3 petitio ab || ullus Deus aut homo intra triginta dies 5, nisi a rex, conjicio 3 in fovea leo; sed Daniel flecto genu 4, et precor et laudo Deus || suus in conclave || suus, fenestra aperto, sicut consuesco 3 antea, quipropter accuso || is apud rex quia rumpo 3 decretum, || qui res 5 causa conjicio 3 in spelunea leo, et laxum sum impono 3 || is, et rex signo sigillum || suus, ut propositum non mutode

concerning Daniel; then the King went unto his Pallace, & remained fasting, neither were the Instruments of Musick brought before him, and his sleep went from him; then the King arose early, & went in all haste unto the Den of Lyons, & when he came to the Den, he cryed with a lamentable Voice unto Daniel, and the King spake & said to Daniel, O Daniel servant of the living God, is not thy God (whom thou alwayes servest) able to deliver thee from the Lyons? Then said Daniel unto the King, O King live forever, my God hath sent his Angel, and hath shut the Lyons Mouthes, that they have not hurt me, for my Justice was found out before him, and unto thee O King have I done no hurt; then was the King exceedingly glad for him, & commanded that they should take Daniel out of the den; so Daniel was brought out of the Den, and no manner of hurt was found upon him, because he believ'd in his God; and by the Commandment of the King those men that had accused Daniel were brought, and were cast into the Den of Lyons, even they, their Children and Wives, and the Lyons

de Daniel, tunc Rex revertor 3 ad palatium || suus, et maneo || jejunos, neque affero 3 instrumentum || musicus, somnusque || is recedo 3 ab || is, tunc Rex surgo 3 mane, et festino ad antrum leo, et cum venio ad antrum, exclamo || querulus vox ad Daniel, et Rex proloquor 3 et dico 3 Daniel, O Daniel servus Deus || vivens, anne Deus || tuus (|| qui semper servo) possum libero || tu a leo? tunc Daniel dico Rex, O Rex vivo 3 in seculum, Deus || meus mitto 3 angelus || tuus, et ocludo 3 os leo, ne ludo 3 || ego, nam justitia || meus comperio coram || is, et in || tu, O Rex, nihil committo 3; tunc Rex valde letor de || is, et mando Daniel eximo 3 ex antrum, tunc || eductus sum ex antrum, et nihil nexa || inventus sum in || is, quia confido 3 Deus || suus; et mandatum Rex, || iste homo || qui accuso Daniel || adductus sum, et || conjectus sum in antrum leo, || ille || ipse cum liberi et uxor || tuus, et leo

Lyons had the Mastery of them, and brake their Bones in Pieces before they came at the Ground.

This Daniel also delivered Susanna from the two wicked Judges; he destroyed Bell and his Temple, and slew the Dragon which they worshipped.

Nebuchadnezar signifies the Mourning of the Generation, or Wailing of Judgment; he was King of Babel, he conquered Egypt, and destroyed Jerusalem; he erected an Image of Gold, and commanded it should be honoured, and decreed, that whosoever refused to fall down to the said Image, should be cast into a hot fiery Furnace, he dwelt seven Years amongst wild Beasts.

The three Children were cast into the fiery Furnace for not worshipping the Image, but God delivered them out of the Furnace.

Josiah signifies the Fire or Burning of the Lord, the Son of Zephaniah: Iddo prophesied of him, that he should destroy the Idolatry of Jeroboam; he was made King of Judah, & he put down Idols, and caused Baal's Priests to be put to death.

Haiah

leo praevalco in || is, et em-  
minuo 3 os || is, priusquam  
pervenio ad || imus fovea.

Idem Daniel libero 3 Su-  
sanna ab || impius iudex || duo;  
destruo 3 Belus et templum  
|| is, et trucidat draco || qui colo,

Nebuchadnezar significat  
(luctu 4. generatio aut eju-  
latus 4. iudicium) sum Rex  
Babel; subigo 3 Egyptus, et  
demolior Jerusalem; erigo 3  
statua || aureus, et mando ut  
adoro, et decerno 3 ut quicum-  
que recuso incurvo || sui idola-  
lum || dictus, conjicio 3 in  
fornax || ignitus; habito  
|| septem annus inter fera.

|| Tres puer || coniectus  
sum in fornax || igneus, qui  
nolo incurvo || sui idolum, sed  
Deus eripio 3 || is ex fornax

Josiah significo (ignis aut  
incensio Dominus) filius Ze-  
phaniah: Iddo propheta de is-  
quod perdo 3 idololatria Je-  
roboamus, factus sum Rex  
Judah, et supprimo 3 idolum  
et facio 3 occido 3 lacerdo  
Baal.

Haiah



Isaiah signifies the Health  
or Salvation of the Lord; he  
was a Prophet of the Lord.

Zacharias signifies, mind-  
ful of the Lord.

Matthew signifies given, or  
a Reward, he was an Apostle  
called by Christ.

Jesus signifies a Saviour, or  
the Lord a Saviour, the Son  
of God; a Voice from Hea-  
ven said unto him, thou art  
my beloved Son in whom I am  
well pleased; he came of the  
Seed of David, whose King-  
dom endureth forever.

Christ signifies Anointed;  
at the Age of twelve Years  
Jesus disputed with the Do-  
ctors, and the People were as-  
tonished at his Wisdom; yet  
many would not believe he was  
the Christ, because he descen-  
ded of so low parentage; and  
said is not this the Carpenter's  
Son? Great multitudes fol-  
lowed him, and he healed ma-  
ny diseases; his coming and  
preaching was in great humi-  
lity; he was mocked, persecu-  
ted and put to death by the  
Jews; the chief Priest persua-  
ded the multitude to ask of Pi-  
late that Christ might be put  
to death; after his death they  
persecuted his Apostles,  
and

Isaiah significo (salus aut  
salvatio Dominus) sum  
propheta Dominus.

Zachariah significo || me-  
mor Dominus.

Matthæus significo (|| da-  
tus aut donum) sum Apo-  
stolus || vocatus a Christus.

Jesus significo (Salvator  
vel Dominus salvator) filius  
Deus, vox a cœlum dico 3  
|| is, tu sum || meus || dile-  
ctus filius, in || qui acquie-  
sco 3; || ille || progenitus sum  
ex fœmen David, || qui reg-  
num permaneo in æternum.

Christus significo (|| unctus)  
|| duodecim annus || natus  
Jesus disputo cum doctor,  
et turba penebello 3 supersapi-  
entia || is, || multus tamen nolo  
credo || ipse sum Christus,  
quia || progenitus sum || hu-  
milis stirps, et dico, 3 an-  
ne || hic sum filius fa-  
ber 2? turba || multus se-  
quor 3 || is, et curo || multus  
morbus, adventus 4 et prædi-  
catio || is sum secundum || mag-  
nus humilitas; derisus 4 et  
persecutio patior 3 et mors  
|| affectus sum a Judæis, pri-  
marius sacerdos persuado  
turba rogo Pilatus, ut Christus  
mors multo, post mors  
|| is persequor Apostolus || is,  
d et



and imprisoned Peter and John, and commanded they should preach no more in the Name of Jesus; and also stoned Stephen to death. And King Herod persecuted the Christians, killed James the Brother of John with the sword; and because he saw it pleased the Jews, he imprisoned Peter also.

Paul signifies marvel, or marvellously, he was an Apostle of Christ, he was marvellously converted from being a Persecutor of the Church of Christ to be an Apostle and an elect vessel of God.

Peter signifies a Stone or Rock, an Apostle of Christ.

John signifies the Grace of God, or Gift, or Mercy of the Lord, the Son of Zebedee; he and his Brother James were called by Christ as they were mending their Nets, to be Apostles; John was banished into the Isle of Pathmos.

Timothy signifies the Honour of God, or honouring of God, or precious to God.

Titus signifies honourable.

Thomas signifies a Twin.

Philip signifies a Warrior, or Lover of Horses.

et in carcer conjicio; Petrus et Johannes, et mando ne amplius pradio in nomen Jესus etiam lapido Stephanus usque ad mors; et rex Herodes persequor 3 || Christianus, interficio 3 Jacobus frater Johannes Gladius; et quia video || is placeo Judæus in carcer conjicio 3 etiam Petrus.

Paulus significo admiratio aut mire, sum apostolus Christus, sum mire || conversus ex persecutor ecclesia Christus fio apostolus et vas 3 || electus Deus.

Petrus significo (lapis aut rupes) apostolus Christus.

Johannes significo gratia Deu, aut donum, aut misericordia Domini, filius Zebedeus; || ille et frater || Jacobus voco a Christus, dum rete 3 || fatus sarcio, ut sum apostolus; Johannes relego in insula Pathmos.

Timotheus significo honore Deu, aut honore Deu, aut || preciosus Deus.

Titus significo || honorabilis

Thomas significo gemellus

Philippus significo bellator aut equus amator.

Samaritanus significat Keep-  
ers, mawailous hard thorny  
Places or Dregs.

Samaritanus significo custos  
|| asperrimus, spinetum, aut  
sax.

*The Reason of the Names  
of the Books of Moses  
and other Books.*

Ratio nomen liber Moses  
et alius.

**T**HE Hebrews usu-  
ally named their Books  
from some of the first Words in  
the Beginning of each.

The first they called Bere-  
shith, that is, In the Begin-  
ning, the first Word of that  
Book.

The second they called Veel-  
eshemoth, which signifies,  
Now these the Names.

The third they call'd Vajikra,  
which signifies, And called,  
for so it begins in the Hebrew.

The fourth Bemidbar,  
which signifies In the Wilder-  
ness, the Lord spake to Moses  
in the Wilderness.

The fifth Ellehadevarim,  
which signifies, These the  
Words.

The Greek Interpreters,  
and others from them, called  
the first Geneslis, that is Gene-  
ration, because it declares the  
Creation

**H**EBRAUS usitatissime  
nominis liber || suus  
a || quidam vox || prior in  
principium || quisque liber.

|| Primus voco Bereshith, is  
sum, in principium, || primus  
vocabulum || is liber.

|| Secundus voco Veelleshe-  
emoth, || qui significo, Hic  
autem sum nomen.

|| Tertius voco Vajikra,  
|| qui significo, Et voco, ita  
enim incipio 3 hebraice.

|| Quartus Bemidbar, || qui  
significo, In desertum, Domi-  
nus alloquor 3 Moses in de-  
sertum.

|| Quintus Ellehadevarim,  
|| qui significo, || Hic sum ver-  
bum.

Græcus interpret et  
|| alius ab || ille voco || pri-  
mus Genesis, hic sum ge-  
neratio, quia declaro cre-  
atio

Creation and Generation of  
the World and of men.

The second Exodus, which  
signifies a passing out, because  
in it is declar'd the passing out  
of the Children of Israel out of  
Egypt in the Beginning of  
that Book.

The third Leviticus, be-  
cause in it is declared the  
Laws and Orders of the Le-  
vites.

The fourth Numbers, be-  
cause in the beginning thereof  
is the sum of the Children of  
Israel.

The fifth Deuteronomy,  
which is second Law, the  
Law repeated the second time.

Judges is called from the  
Declaration of Judges, that  
judged Israel before the Kings.

Kings, from the Declara-  
tion of the Kings that reigned  
in Israel after the Judges.

Chronicles signifies a De-  
claration of the Things that  
were done in their several  
Times.

Ecclesiastes significeth the  
Preacher, because so it be-  
gins, The Words of the  
Preacher.

The rest are named from the  
Names of the Writers, or things  
easy to be understood, As,

Job

2d

Co-

atio et generatio mundus  
et homo.

Secundus Exodus || qui  
significo exitus 4, quia in  
|| is declaro exitus 4. liberi  
Israel ex Egyptus in prin-  
cipium liber || ille.

Tertius Leviticus quia  
in || is declaro lex et or-  
do Levita.

|| Quartus Numerus, quia  
in principium || is sum sum.  
ma filius Israel.

|| Quintus Deuteronomi-  
um qui sum lex || secun-  
dus, lex repeto 3 secundo.

Judex nomino a declaratio  
Judex, || qui judico Israel an-  
te Rex.

Rex, a declaratio Rex  
|| qui regno in Israel post ju-  
dex.

Chronicus significo declara-  
tio res || gestus in || singulus  
|| suus tempus 3.

Ecclesiastes significo prædi-  
cator, quia ita incipio 3, ver-  
bum prædicator.

|| Cæterus nomino a nomen  
scriptor aut res cognosco || fa-  
cilis, Ut,

Co-

Colossians signifies punished.

Corinthians signifies filled.

Ephesus signifies desirable.

Thessalonica signifies the  
other Victory of God.

Colossenses significo || punitus.

Corinthus significo impleo.

Ephesus significo || desiderabilis.

Thessalonicus significo victoria || alter Deus.

### The Signification of the seven Arts.

**T**HE Word Grammar  
comes of a Word that  
signifies to write.

Rhetorick, of a Word that  
signifies to speak fluently.

Logick, of a Word that sig-  
nifies to speak and reason.

Astronomy signifies the Law  
or Distribution of the Stars.

Geometry signifies measur-  
ing of the Earth.

Musick signifies the Muses  
Art, or Authors of Songs, or  
Poetry.

Arithmetick comes of a  
Word that signifies Number.

### Significatio septem ars.

**V**OX Grammatica derivat  
a vocabulum || qui-  
dam || qui significo scribo 3.

Rhetorica a vox || qui sig-  
nifico diserte loquor 3.

Logica a vox significo lo-  
quor 3 et ratiocinor.

Astronomia significo lex  
aut distributio stella.

Geometria significo men-  
suratio terra.

Musica significo ars musa,  
aut author carmen vel poesis.

Arithmetica derivat a ver-  
bum || qui significo numerus.

Weights



*Weights, Measures and  
Coyns mentioned in the  
Scriptures reduced in-  
to our English Valua-  
tion.*

**O** *F Shekels there were  
three Sorts.*

*A common Shekel, which  
weighed a Quarter of an  
Ounce, and was worth fifteen  
Pence.*

*The King's Shekel weighed  
three Drachms, that is in our  
Money twenty two Pence half-  
penny.*

*The Shekel of the Temple  
weighed directly half an Ounce,  
and was worth Two Shillings  
Six Pence.*

*The Jews had three Sorts  
Talents.*

*The common Talent, which  
weighed Three Thousand  
Quarters of an Ounce, or  
common Shekels amounts to  
Six Thousand Drachms, which  
is One Hundred Eighty Seven  
Pound, Ten Shillings.*

*The King's Talent weighed  
Three Thousand of the King's  
Shekels,*

*Pondus, mensura et nu-  
mismata, de || qui  
mentio fit 3 in Scri-  
ptura, ad valor || An-  
glicus || noster || re-  
ductus.*

**S** *Iclus || tres sum species 5.*

*Siclus || communis, || qui  
pendeo || quartus pars uncia,  
et valeo quindecim denari-  
us Anglicus.*

*Siclus Rex pendeo || tres  
drachma, || qui sum in || no-  
ster moneta viginti || duo de-  
narius et dimidium denarius.*

*Siclus templum pendeo ex-  
acte semiuncia, et valeo || duo  
solidus et sex denarius.*

*Judæus habeo tres genus 3  
talentum.*

*Talentum || communis,  
|| qui pendeo || tres mille qua-  
drans uncia, aut siclus || com-  
munis, accresco 3 ad sex mil-  
le drachma, hic sum centum  
octoginta septem libra et de-  
cem solidus.*

*Talentum Rex pen-  
deo tres mille siclus  
Rex*



Shekels, which amounted to Nine Thousand Drachms, which is Two Hundred Eighty One Pound, Five Shillings.

The Talent of the Temple or Sanctuary weighed Three Thousand Shekels of the Temple, which is precisely so many Half Ounces, which amounteth to Three Hundred Seventy Five Pound.

A Silverling is often in Scripture used for a Shekel, which is Half an Ounce; and worth Two Shillings Six Pence; for Thirty of these Silverlings of the Sanctuary Christ was sold, Mat. 26. which amounteth to Three Pound Fifteen Shillings English Money.

The common Shekel of Gold weighed two Drachms, and was worth Fifteen Shillings.

The Talent of Gold of the Temple weighed Twelve Thousand Drachms, or Hungarian Ducats, which was of our Money Forty Five Thousand Pounds.

Abimelech King of Gerar said to Sarah, I have given to thy Brother One Hundred Silverlings, which were common Shekels, which amounted to

Rex, || qui extendo 3 ad novem mille drachma, || qui sum || ducenti octoginta libra et || unus, et quinque solidus.

Talentum templum aut sanctuarium pendo || tres mille sicius templum, || qui sum precise totidem semuncia, || qui assurgo 3 ad || trecenti septuaginta quinque libra.

|| Argenteus nummus saepe in scriptura usurpo pro sicius, qui sum semuncia, et valeo || duo solidus et sex denarius; triginta || hic || argenteus sanctuarium Christus vendo 3, Mat. 26. || qui ascendo 3 ad || tres libra et quindecim solidus || Anglicanus monera.

Sicius || communis || aureus pendo || duo drachma, et valeo quindecim solidus.

Talentum || aureus templum valeo duodecim mille drachma, aut Ducatus 2 Hungaricus, || qui sum || noster moneta || quadraginta quinque mille libra.

Abimelech Rex Gerar dico Sarah, do frater || tuus centum argenteus, || qui sum sicius || communis, qui valeo

to sixty two Pound, sixteen Shillings, Gen. 20.

Abraham bought a burying Place for his Wife Sarah for four hundred Shekels of Silver which are common Shekels, that is twenty five Pounds.

A Shekel of the Sanctuary is twenty Gerahs, a Shekel is twenty shillings, and a Gerah is twelve Pence.

There are four Kinds of Cubits mentioned in Scripture.

1. The common Cubit, this was the Measure from the Elbow to the Fingers ead, it contained a Foot and an half, or half a Yard.

2. A holy Cubit, this was a full Yard, containing two of the common Cubits.

3. The King's Cubit, which is three Fingers longer than the common Cubit.

4. A Geometrical Cubit, it contained six common Cubits, which is three Yards, according to this Cubit it is thought Noah's Ark was built.

The Reed spoken of in Ezekiel or Exodus was six Cubits and a Hand Breadth, which were called the King's Cubits.

A Furlong is one hundred twenty

( 32 )

leo sexaginta || duo libra, scilicet decim solidus, Gen. 20.

Abrahamus em 3 sepulchrum pro Sarah uxor || tuus || quadraginti siclus argentum, || qui sum siclus || communis, || is sum viginti quinque libra.

Siclus sanctuarium sum viginti gerah, et siclus sum viginti solidus, et gerah sum duodecim denarius.

Quatuor species cubitus memoro in scriptura.

1. Cubitus || communis hic sum mensura a cubitum ad extremitas digitus, continet pes cum || dimidius, aut || dimidius virga.

2. Cubitus || sacer, || hic sum virga || plenus, continet || bini cubitus || communis.

3. Rex cubitus || qui sum || longior cubitus || communis || tres digitus.

4. || Geometricus cubitus continet sex cubitus || communis, || hic sum || tres virga; juxta || hic cubitus credo arca Noa edificatus.

Calamus de || qui || dictus sum in Ezekiel et Exodus, sum sex cubitus et palma; || qui voco Rex cubitus.

Stadium sum centum viginti

twenty five Paces, which is the eighth part of our Mile.

A Mile containeth with us one thousand Paces; but in Hebrew it is as much as a man could go in half a Day, between Meal and Meal.

A Cab is our Quart.

An Omer is a Quart and a half.

A Seah is a Gallon and a half.

An Ephra is half a Bushel and a Pottle.

A Homer is so called from Chamor, an Ass; because this measure contains so much as an Ass could well bear, which is five Bushels and five Gallons.

A Log is half a Pint.

A Bath is half a Bushel and a Pottle.

A Mite weigheth half a barley corn.

A Farthing of the Roman Coin is two Mites.

Keshita signifies a Lamb, and was also a Name the Hebrews gave to a Piece of money in value one Penny half-penny.

viginti quinque passus 4 || qui sum || octavus pars || nostri milliære.

Milliare contineo apud ego mille passus 4, sed hebraice sum iter dimidium dies; inter passus 4 et passus 4.

Cab sum || quartus pars congius, aut || duo sextarius) Omer sum tres sextarius.

Seah sum congius et dimidium.

Epha sum dimidium modius et dimidium congius.

Homer ita voco a chamor asinus, quia || hic mensura contineo quantum asinus commode fero 3 passum || qui sum quinque modius et quinque congius.

Log sum dimidium sextarius.

Bath sum dimidium modius et dimidium congius.

Minutum (æreolum) pendeo dimidium graum || hordeaceus.

Quadrans moneta romana facio 3 minutum (æreolum) || duo.

Keshita significo agnus, et etiam sum nomen || qui Hebræus indo 3 moneta || quidam, || qui valeo denarium et obulus.

*The Marks of a True  
Christian.*

*Indicia || verus Christi-  
anus.*

**T**O love one another, and  
to add to your Faith  
Virtue, to your Virtue Know-  
ledge, which Knowledge is to  
know God and Jesus Christ  
whom he hath sent, which is  
Life Eternal; and to your  
Knowledge add Temperance;  
& to your Temperance add Pa-  
tience, for that runs the race,  
and obtains the crown of Life;  
and unto Patience Godliness,  
in that Brotherly-Kindness is  
known.

**A**MO tu invicem, &  
addo 3 fides 5 virtus  
virtus vester notitia (notitia  
sum cognosco 3 Deus, et Jesus  
Christus qui missus 3, qui sum  
vita æternus) et || vester no-  
titia adjicio 3 temperantia  
et temperantia || vester adj-  
cio 3 patientia; || is enim  
curro curriculum (cursus) &  
obtineo corona vita; et pa-  
tientia pietas, in || is charitas  
|| fraternus cognosco 3.



The Names which the Devil in Scripture is call'd by.

Nomen || qui Diabolus in scriptura nuncupor.

THE Serpent and Adversary, an Enemy to man; the Devil who is a Destroyer, the old Dragon, Belial, the God of the World, who rules the world in wickedness; the Prince of this world, who gives forth his Law of Death and Sin, and rules in wickedness and Unrighteousness, which got into Adam and Eve by his Lyes and Subtilty, and their Disobedience, and rules in the Hearts of the disobedient; the Spirit and prince of Darkness, which fills People with Darkness and makes them hate the Light of Christ, and blinds all his Subjects, that they call the Light of Christ natural, and created, and Conscience; and the Devil is called Beelzebub Prince of Devils; the accuser of the Brethren. And this Devil, Satan and Serpent made all his subjects call the People of God Bablers, pestilent Fellows, movers

Serpens et adversarius; Inimicus homo; Diabolus || qui sum vastator; || antiquus draco, Belial; Deus mundus, || qui gubernat mundus in impietas; princeps || hic mundus || qui edo 3 lex || suus mors et peccatum, et gubernat in impietas, et injustitia, || qui infanuo || sui Adamus et Eva mendacium || suus et astutia, et per contumacia || is, et rego 3 in cor inobediens; spiritus et princeps tenebræ, || qui impleo populus tenebræ, et facio 3 || is odio habeo lux Christus, et obcecabo || omnes || sui subicio 3, ut voco lux Christus || naturalis et || creatus, et conscientia; et diabolus voco Beelzebub, princeps diabolus, accusator frater et || iste diabolus, Satan et Serpens facio 3 || omnis subditus is voco populus Deus || vaniloquus, pestis e 2 || seditiosus

moovers of sedition, ring-leaders of sects, Acts 24. Turners of the World upside down, a People that are cursed, and unlearned, ignorant, schismatick, Hereticks, Phanatics, and these are them that rage so against the Light within, which doth give the Light of the Knowledge of the Glory of God in the Face of Jesus Christ; and are so mad against the heavenly treasure in the earthen Vessels, 2 Cor.

4.

And these be of the same Spirit that the Jews were in, that said, Christ the Light had a Devil, and by the prince of Devils cast out Devils.

|| seditiosus, dux secta, Aët. 24. || qui subvertit 3 mundus; populus || execratus, et || illiteratus, || rudis, schismaticus, || hereticus, || phanaticus, et || hic sum || ille || qui tanto pe-  
re facio contra lux || in-  
ternus || qui do lux no-  
titia gloria Deus in facies 5  
Jesus Christus, et adeo  
insanio contra thesaurus  
|| celestis in vas 3 || ter-  
renus, 2 Cor. 4.

Et || hic sum || idem  
spiritus || qui sum Judæ-  
us, || qui dico 3 Christus  
lux habeo diabolus, et per  
princeps diabolus, ejiceo dia-  
bolus.

The

The

The Names the Children  
of God are called by.

Nomen || qui filius Deus  
nuncupor.

**T**HE Children of God  
are call'd the Children  
of the Light, and the seed of A-  
braham, and the Lot of God's  
Inheritance; and his Servants  
and Hand-maids, Sons and  
Daughters; and the Elect of  
God before the Foundation of  
the World, and the Children of  
God, then Heirs of God, 1  
Pet. And they are called the  
Saints of God, the Church of  
God, Temple of God, sheep  
and Lambs of Christ, Bre-  
thren of Christ, spouse and  
Wife of Christ; a chosen Ge-  
neration; a royal Priesthood,  
offering up spiritual sacrifices  
to God, who is a spirit; a  
holy Nation; peculiar People;  
the Children of the Light, and  
of the Day, which makes all  
the Children of the Night and  
of Darkness to rage against  
them; they are call'd the Light  
of the World, and the salt of  
the Earth; and a City sit on  
a Hill, that cannot be hid;  
and against this City doth  
Mystery.

**F**ilius Deus *voco* filius  
lux, et semen Abra-  
hamus, et portio hæredi-  
tas 3 Deus; et || is ser-  
vus, et ancilla, filius et  
filia; et || electus De-  
us ante fundamentum  
mundus || jactus; et fi-  
lius Deus, ergo hæres  
Deus, 1 Pet. et || ille  
*voco* || sanctus Deus; ec-  
clesia Deus, templum De-  
us; ovis et agnus Chri-  
stus, frater Christus,  
sponsa et uxor Chri-  
stus; || electus generatio,  
sacerdotium regalis, *offero* 3  
|| spiritualis sacrificium De-  
us, || qui sum spiritus 4;  
gens || sanctus, populus  
|| peculiaris; filius lux et  
dies 5, || qui facio 3  
|| omnis filius nox et  
tenebræ furio 3 in || is;  
*voco* lux mundus, et  
sal terra, et civitas  
|| collocatus in mons  
|| qui non possum occul-  
to, et || hic civitas  
Mysterium

**Mystery-Babylon the great City fight, with her Children; but they cannot prevail; for the Lamb and the Saints shall have the Victory.**

**Mysterium-Babylon civitas** || magnus oppugno, cum filiis || suis, sed non possum prevailere, nam agnus et sanctus || is potior victoria.

*What Christ is called.*

**Quomodo Christus** *no-*  
*mino.*

**C**hrisť our Lord and Master, crucified in spiritual Sodom and Egypt, is called the Wonderful Counsellor, who doth counsel people of the possession of their Salvation, and of a Kingdom, and of a Life, and of a World that hath no end, and how to walk that they may honour God through him; he is called the mighty God, and the everlasting Father, the Prince of Peace, who rules in Righteousness and Peace amongst his Children; Christ Jesus the Saviour, and Christ the Light of the World, the Anointed of God, the Emmanuel, that is, God with us, the Lord our Righteousness, Justification and Sanctification; the Way, the Truth and the Life; the Word of God, that hammers down, and cuts down sin, and burns

**C**hrisťus Dominus || noster et magister crucifigō 3 in Sodoma et Egyptus || spiritualis voco, consiliarius || mirabilis, || quod consilium do populus de possessione salvus 3 || is, et de regnum, et de vita, et de mundus finis non habeo, et quomodo ambulo ut honoro Deum per || ipse; voco Deus potens, pater æternus, princeps pax, || qui rego in iustitia pax inter filius || suus; Christus Jesus servator, et Christus lux mundi, unigenitus Deus, Immanuel, || hic sumus Deus nobiscum; Dominus iustitia || noster, iustificatio, et sanctificatio via, veritas et vitæ verbum Deus, || qui mactō 3 (obtundo 3) et succido 3 peccatum, et



burns it up, who is the Elect  
& precious Stone laid in Zion,  
to all the Sons and Daughters  
of Zion; the Lion of the Tribe  
of Judah, who rends to pieces  
the old Dragon, and bruises the  
Serpent's Head, and Jesus  
Christ our Lord: A Lord is  
a Ruler, so Christ is a Lord  
to rule, and order, and go-  
vern, and dispose his people,  
and so he hath the Reverence  
and Honour; for he rules, and  
orders and governs in Righte-  
ousness, Holiness, Virtue,  
Purity and, Equity, and God-  
liness and Truth, and in  
Wisdom, Power, Light and  
Life.

6

uro 3 || is, || qui sum || e-  
lectus et || pretiosus lapis  
|| jactus in Zion, || omnis  
filius et filia Zion; leo  
de tribus 4 Juda, || qui  
dilatatio || antiquus draco  
et contero 3 caput serpens;  
et Jesus Christus Dominus  
|| noster; Dominus sum  
regnator, igitur Christus  
sum Dominus ad rego, et  
ordino, et guberno, et dispono  
populus || is, igitur habeo re-  
verentia et honor; || ille enim  
rego, et dispono, et guberno  
in justitia, sanctitas, vir-  
tus 3, puritas, æquitas,  
pietas et veritas, in sapi-  
entia, potentia, lux et  
vita.

## The Catechism.

## Catechismus.

Schollar,

**H**OW many Offices has Christ in his Church? the Baptists and Teachers of the World tell us Christ has but three.

Master, Yes Child, he has many more then three.

1. His Priestly Office, when he offered up himself for the People in the whole World, and sprinkles the Hearts and Consciences of his People with his Blood, to cleanse them from dead Works, to serve the living God, and to offer up and present his Church without Spot or Wrinkle to God.

2. The Kingly Office is to subdue all the Enemies of a Man, the Devil and his Works, and to subdue all his Enemies under his Feet, and to give forth the Law of Love, Law of Life, Law of Spirit, Law of Faith, and he to reign whose Right it is, and to rule in the Hearts of his People by Faith, who is King of Kings and Lord of Lords.

3. His

Discipulus,

**Q**uot officium habet Christus in ecclesia || suus? Baptista et doctor mundus dico 3 ego, Christus solum || tres habeo.

Magister, Imo puerulus multo plus habeo quam || tres.

1. Officium || sacerdotalis quando offero 3 || tui pro populus || totus mundus, et conspergo 3 cor et conscientia populus || suus sanguis, et in go || is a || mortuus es ut ad servio D us || vivens, et ut 3 offero et statuo 3 ecclesia absque macula et ruga coram Deo.

2. Officium || regalis sum ad subigo 3 || omnis inimicus homo, diabolus et opus || is et ad su 160 3 || omnis inimicus || i. subpes || suus, et ad promulgo lex amor, lex vita lex spiritus, lex fides 3, et ille regno qui ius sum, et impero in cor populus || sua per fides, || qui sum rex rex et dominus dominus.

3. O

3. His Prophetical Office; Christ is a Prophet raised up, like unto Moses, who is to be heard in all things, who speaks to you by his Light, Power and Spirit, and opens to you by his Power, Spirit and Light things to come.

4. Christ hath the Office of a Bishop, to oversee thy soul, spirit and mind, that thou dost not go astray from him, who is light and salvation.

5. He hath the Office of a shepherd, who puts his sheep forth out of the Prison and Captivity of old Adam and the Serpent, out of the Jaws of Death, and the Pit wherein there is no Water, and the Graves of old Adam, and out of his Briers and Thorns, and Christ goes before them as a shepherd, and they know his Voice, and a stranger they will not follow, and he brings them to the pasture of Life, and to the Waters and Springs of Life, where he feeds them, and fills them abundantly; Christ doth, who is the Life.

6. He hath the Office of a Minister, to minister Grace and

3. Officium || propheticus is; Christus sum propheta || suscitatus || similis Moyses; || qui audio sum in || omnes res 5, || qui loquor tu per lux || suus, potestas et spiritus, et aperio tu per potentia, spiritus 4 et lux || sui 5 || venturus.

4. Christus habeo officium episcopus, ut superintendo 3 anima || tuus, spiritus 4 et mens, ne aberro ab || is, || qui sum lux et salus.

5. Habeo officium pastor, || qui educo 3 ov's e carcer et captivitas || vetus Adamus et serpens, e faux mors, et fovea in || qui non sum aqua, et sepulchrum || vetus Adamus, et e vepres et spina, et Christus praeo 4 || is ut pastor. et dignosco 3 vox || is, et peregrinus nolo sequor, et adduco || is ad pascuum vita, et ad aqua et scaturigo vita, ubi pascor 3 et saturo || is affatim; Christus, || qui sum vita.

6. Habeo officium minister, ad ministro gratia et

and Truth unto thee, and Glory, and Faith, and the heavenly Riches, and Light, and Power, and Strength.

7. He hath the Office of a Teacher, whom God hath anointed to preach (the Spirit of the Lord is upon him) to bind up the broken-hearted, to open the Eyes of the blind, to set the Captive at Liberty and the Prisoner free, and to teach thee the Way of Life, Salvation, Holiness and Godliness, the Way of the Redeemed, and the Way of the Lord, which is perfect, and the Way of the Just, which is a shining Light, distinct from the Way of the Unjust, which is Darkness.

8. He hath the Office of a Physician, to heal thee of thy Sickneses and Infirmities, thy Deafness and Blindness, who is a Physician of Value, Christ Jesus, &c.

9. He hath the Office of a Mediator and Interceder, who mediates and makes Intercession for thee to God, that thou may'st pass to God through him who is able to save to the utmost.

et veritas || tu, et gloria, et fides 5, et divitiæ cælestis, et lux, potentia et robur.

7. *Habeo officium doctoris*, || qui Deus ungo 3 ad prædicum (spiritus 4 Dominus sum super || is) ad colligo || contritus cor, ad aperio oculus || cæcus, ad libero captivus, et ad dimitto 3 || inclusus in carcer, et ad doceo tu via vita, salutis, sanctitas et pietas, via || redemptus, et via Dominus || qui sum || perfectus, et via justus, || qui sum lux || splendens, || diversus a via || injustus, || qui sum tenebrositas.

8. *Habeo officium medicus*, ad sano tu a morbus || tuus et infirmitas, surditas et cæcitas || tuus, || qui sum medicus || magnus pretium, Jesus Christus.

9. *Habeo officium mediator et intercessor*, || qui mediet et intercedo 3 pro || tu apud Deum, ut possum accedo 3 ad Deum per || is, qui possum servo ad || extremum.



10. He hath the Office of a Captain of thy Salvation, who conquers the Devil and his Works, Hell, Death and the Grave, who trains up and Disciplines his Souldiers with the heavenly Armour, the Breast-plate of Righteousness, and the Helmet of Salvation, and the Armour of Light, and shoes the Feet with the Preparation of the Gospel, and this Armour is Proof, being tryed; and the Arms are the Shield of Faith, the Sword of the Spirit, the Word of God; and Christ trains up his Souldiers to keep their Ranks, in Righteousness, in Godliness, in Holiness, in Truth, in Life, that they may stand against Death, and stand against Darkness, Unrighteousness, Unholiness, and the Power and Prince of it, but doth not wrestle nor war with Flesh and Blood, but with spiritual Wickedness, the Rulers of Darkness in high Places, &c. And many more Offices, as thou readest the Scriptures thou wilt see. Child, as thou growest in Truth, that Christ hath: for Christ is the Way, the Truth and the Life, and the Leader of People unto God, whom old Adam and the Serpent hath led from God.

10. *Habeo officium dux salutis* || tuus, || qui *vinco* 3 diabolum et opus || is, infernus, mors et sepulchrum || qui *erudio et instruo* 3 miles || suus || celestis armatura, thorax iustitia, et cassis salutis, et armatura lux, et *calceo* pes 3 calceus preparatio evangelium, et || hic armatura *sum* probatio || probatus; et arma *sum* clypeus fides 5 gladius spiritus 4, verbum Deus; et Christus *instruo* 3 miles 3 || suus *seruo* ordo || suus, in iustitia, in pietas, in sanctitas, in veritas, in vita, ut *resisto* 3 mors, et *resisto* 3 tenebræ, iniustitia, impietas, et potestas et princeps || is; sed non *luctor* nec milito cum caro et sanguis, sed cum || spiritualis impietas, gubernator tenebræ in sublimitas, &c. Et multo || plus officium, *lego* scriptura *video* puer, ubi in veritas *cresco* 3, Christus *habeo*, nam Christus *sum* via, veritas et vita, et dux populus ad Deum, || qui || vetus Adamus et serpens *abduco* 3 a Deus.

Sch. What is it that gives the Knowledge of God? and where is it?

Maſt. The Light which ſhines in the Heart, it gives the Knowledge of the Glory of God in the Face of Chriſt Jeſus, 2 Cor. 4.

Sch. What brings Salvation?

Maſt. The Grace of God, which hath appeared to all men brings Salvation, Tit. 2. 11. which Grace teacheth us to deny Ungodlineſs and worldly Luſts, that we ſhould live ſoberly, and righteouſly, and godly in this preſent world.

Sch. What is the true Hope from the Hypocrites?

Maſt. The true Hope is Chriſt in you the Hope of Glory, Col. 1. 27.

Sch. Who are them which ſeck that which comes down from above?

Maſt. Them that be riſen with Chriſt, and dead with him, their Affections are ſet on Things above, and not on Things on the Earth.

Sch. What makes a Man a Believer? and how comes a Man or Woman to be a Believer.

Maſt. Chriſt Jeſus teaches thee

Diſc. || Quis ſum || qui de notitia Deus? et ubi ſum?

Mag. Lux || qui luco in cor, de notitia gloria Deus in facies 5 Jeſus Chriſtus, 2 Cor. 4.

Diſc. || Quis affero 3 ſalus?

Mag. Gratia Deus, || qui appareo || omni. homo, affero 3 ſalus, Tit. 2. 11. || qui gratia doceo || ego nego impietas et || mundanus cupiditas, ut vivo ſobrie, et juſte, et pie in || hic || præſens ſæculum.

Diſc. || Quis ſum ſpes 5 || verus a ſpes 5 hypocrita?

Mag. || Verus ſpes 5 ſum Chriſtus in tu ſpes 5 gloria, Col. 1. 27.

Diſc. || Quis ſum || ille || qui quæro 3 || ille || qui deſcendo 3 ſuperne?

Mag. || Ille || qui ſurgo 3 cum Chriſtus, et || mortuus ſum cum || ille, affectus || iſterſor in || ſupernus, et non in res || terrenus.

Diſc. Quid officio 3 homo credo 3, et quomodo ſio vi aut mulier credo 3?

Mag. Chriſtus Jeſus doce

thee how to believe, and what  
to believe in, Joh. 12. 36.  
while ye have the Light, be-  
lieve in the Light; so there  
are no true Believers, but who  
believe in the Light; so Chr.  
teaches People to believe in the  
Light, which Light manifests  
all things, it manifesteth Christ  
to be his Saviour, its way, its  
Light, and to be its Media-  
tor; for the Light cometh from  
Christ, who is the Light that  
enlightens every Man that  
comes into the World, that all  
through him might believe,  
John 1.

Sch. What makes a Child  
of Light, and to come to have  
that honourable Name after  
God, who is Light?

Mastr. By believing in the  
Light, he becomes a Child of  
Light, and so Children of the  
Day; and so there are no  
children of the Light, nor  
children of the Day, but first  
they believe in the Light.

Sch. What is that which  
shall lead into all Truth?

Mastr. It is the Spirit of  
Truth, which must lead into  
all Truth.

Sch. Where is the Spirit?

Mastr. Within.

Sch.

tu quomodo credo 3, et in  
qui credo 3, Joh. 12. 36.  
dum habeo lux, credo 3 in  
lux, itaque non sum || verus  
credo 3, nisi || quis credo 3 in  
lux; Christus igitur doceo po-  
pulus credo 3 in lux, || qui  
lux manifesto || omnis, mani-  
festo Christus sum salvator  
|| is, || is via, || is lux et || is  
mediator; nam lux precedo 3  
a Christus, || qui sum lux || qui  
illumino || omnis homo || ve-  
nicus in mundus, ut || omnis  
per || is credo 3, Joh. 1.

Disc. || Quis efficio 3 filius  
lux, ut habeo || honorabilis  
|| ille nomen a Deus, || qui  
sum lux?

Mag. Credo 3 in lux for  
filius lux, et ita filius dies 5,  
ideoque sum || nullus filius  
lux, nec filius dies 5, nisi  
|| qui prius credo 3 in lux.

Disc. || Quis sum || ille  
|| qui duco 3 in || omnis veri-  
tas?

Mag. Sum spiritus 4 ve-  
ritas, || qui oportet duco 3 in  
|| omnis veritas.

Disc. Ubi sum spiritus 4?

Mag. Interne.

Disc.

Sch. What shall reprove the World of Sin, of their Righteousness, and of their Judgments?

Maſt. It is the Spirit of Truth, that leads the Saints into all Truth.

Sch. In what is God worshipped?

Maſt. He is worshipped in Spirit and in Truth.

Sch. Where is this Spirit? and where is this Truth?

Maſt. The Spirit is within, and the Truth is within, in the inward Parts, by which Spirit God is known, and by the Truth the God of Truth is known.

Sch. What is God?

Maſt. God is a Spirit.

Sch. Where is the Church?

Maſt. The Church is in God, the Father of our Lord Jesus Christ, 2 Thel. 1. 1.

Sch. What is the Church?

Maſt. The People of God, which he hath purchased with his own Blood.

Sch. Was Christ's Blood shed for all? and did he taste Death for every man? and was he an Offering for the Sins of the whole World?

Maſt. Yes, his Blood was shed for all men,

Disc. || Quis arguo 3 mundus de peccatum, iustitia || tuus, et iudicium?

Mag. Sum spiritus 4 veritas, || qui duco 3 sanctus in || omnis veritas.

Disc. In || qui Deus adoro.

Mag. Adoro in spiritus et in veritas.

Disc. Ubi sum spiritus || ille? et ubi sum veritas || ille?

Mag. Spiritus 4 sum intus, et veritas sum intus, in pars || internus, per || qui spiritus 4 Deus dignosco 3, et per veritas Deus veritas cognosco.

Disc. || Quis sum Deus?

Mag. Deus tum spiritus 4

Disc. Ubi sum ecclesia?

Mag. Ecclesia sum in Deo, pater Dominus || noster Jesus Christus? 2 Thes. 1. 1.

Disc. || Quis sum ecclesia?

Mag. Populus Deus, qui emio sanguis || suus.

Disc. Num effundo 3 sanguis Christus pro || omni et gusto mors pro singulis et sum etiam oblatio pro peccatum || totus mundus.

Mag. Maxime, effundo sanguis || suus pro || omni homi



men, and he tasted Death for every man, &c. though some trample the Blood of the New Covenant under their Feet, and deny the Lord Jesus that bought them.

Sch. Who is he that must instruct People?

Mast. Neh. 9. Thou may'st see how God gave his People his good Spirit to instruct them in the Ways of Righteousness and Holiness, and in the Way of the Lord, which is perfect.

Sch. What is the Just man's Path? and what the Unjust man's Path?

Mast. The Path of the Just is a shining Light, which shines more and more till the perfect Day, but the path of the wicked is Darkness.

Sch. Wherewith shall a young man cleanse his Ways?

Mast. By taking heed to the Word.

Sch. Where is this Word?

Mast. In the Heart and the Mouth to obey it and do it, Rom. 10.

Sch. What is the good old way? And which is the new and living way?

homo, et gusto mors pro || unusquisque homo, || quamvis aliquis conculco sanguis || novus pactum sub pes 3 et ab-nego Dominus Jesus || qui || is mercor.

Disc. || Quis sum || ille || qui oportet instruo populus.

Mag. Neh. 9. Video licet quod Deus do populus || suus || bonus || suus spiritus 4 ad instruo 3 || is in via justitia et sanctitas, et in via Dominus, || qui sum || perfectus.

Disc. || Quis sum || justus vir semita? et qualis || in-justus vir semita?

Mag. Semita justus sum || splendens lux, || qui splendo magis magisque usque ad || perfectus dies 5, semita autem impius sum tenebræ.

Disc. Quomodo Juvenis purgo via || suus?

Mag. Attendo 3 ad verbum.

Disc. Ubi sum || ille verbum?

Mag. In cor et in os, ad obedio is, et perficio || ille, Rom. 10.

Disc. Quis sum || antiquus || ille || bonus via? Et || quis sum || ille || novus et || vivus via?

way? And which of these wayes must we walk in.

Mast. The good old way was the way among the outward Jews, which they were to walk in, but the new and living way is Christ Jesus, which thou and all true Christians must walk in.

Sch. What was that Image of God, that Adam was made in? was it from below or from above?

Mast. It was from above, from God, of his Image and Righteousness, Likeness and Holiness; the Image of God was not of the Earth from below.

Sch. What is meant of that Rib Eve was made of?

Mast. A Rib is a Beam or a Side-piece, which was part of the building of the whole Creation; so she was call'd Woman because she was taken from man; for Eve signifies living, and she was the mother of all living, Gen. 3. 20.

Sch. How many Faiths are there? and which is the true one?

Mast. There is one Faith, only;

via? et uter || hic et ego oportet?

Mag. || Antiquus || bonus via sum, via inter Judæos || externus, in || qui ambulare oportet || is; sed || novus et || vivus via sum Christus Jesus, || in || qui || tu et || omnis Christianus || verus incedo 3 oportet.

Disc. || Qui sum Imago Deus, in || qui || factus sum Adam; sumne superne an inferne?

Mag. Sum superne a Deo, ex imago || is, et justitia, similitudo, et sanctitas; Imago Deus non sum de terra inferne.

Disc. Quis || sui volo constata || ille de || qui Eva || formatus sum?

Mag. Costa sum trabes aut pars latus 3, || qui sum pars ædificium || totus creatio, ita vocatus sum vir quia d sumo 3 a vir; nam Eva significo || vivens, et || ille sum mater || omnis || vivens, Gen. 3. 20.

Disc. Quot sum fides et qui sum || verus || ille

Mag. sum || unus fides tantum

only and the true Faith is that which works by Love, and purifies the Heart, and justifies thee, and saves thee, and gives thee Victory over that which separates thee from God, through which Faith thou hast access to God; in which Faith thou pleasest God, and hast Unity with him and them that please God.

Sch. How many Baptisms are there?

Maſt. One.

Sch. Who is the Baptizer?

Maſt. Chriſt; for John is decreaſed, and Chriſt is increaſed; that is the one Baptiſm that ſaves; he baptizeth with the Holy Ghoſt and with Fire, and burns up the Chaff with unquenchable Fire, who comes with his Fan, and thoroughly purgeth his Floor, and gathers his Wheat into the Garner.

Sch. What is the Wheat?

Maſt. The Wheat is the Seed of God.

Sch. What is the Chaff?

Maſt. The Body of Death and the Body of the Sins of the Fleſh, and the Corrupti-  
ons that muſt be all plunged down to the Fire.

Sch.

tantum; et ¶ is ſum ¶ verus fides ¶ qui operor per charitas, et purifico cor, et juſtifico tu, et ſervo tu, et do tu victoria in ¶ is ¶ qui ſeparo tu a Deus, per ¶ qui fides ¶ habeo accessus 4 ad Deus, in ¶ qui fides ¶ placeo Deus; et unitas habeo cum ¶ is, et ¶ is ¶ qui placeo Deus.

Diſc. Quot ſum Baptiſmus?

Maſt. ¶ Unus.

Diſc. Quis ſum baptizator?

Maſt. Chriſtus; Johannes enim decreſco 3 et Chriſtus creſco 3, is ſum ¶ unus ¶ ille Baptiſmus ¶ qui ſalvo: ille baptizo ſpiritus 4 ¶ ſanctus et ignis, et exaro 3 palea ignis ¶ inextinguibilis; ¶ qui venio cum ventilabrum ¶ ſuus, et expurgo area, et colligo triticeum in horreum,

Diſc. Quis ſum triticeum?

Maſt. Triticeum ſum ſemen Deus.

Diſc. Quis ſum palea?

Maſt. Corpus mors, et corpus 3 peccatum caro, et corruptio ¶ qui ¶ omnis ¶ demergendus ſum in ignis.

Sch.

Diſc.

( )  
Sch. What is that Jordan  
that John baptized in?

Mast. Jor is a River, and  
Dan is Judgment, he dipt  
them in the River of Judg-  
ment.

Sch. What is the Ministers  
of Christ work?

Mast. Christ gave Gifts  
unto men for the work of the  
Ministry, and their work was  
for the perfecting the Saints,  
and for the edifying the Body  
of Christ, till we be all come to  
the Unity of the Faith, the  
Knowledge of the Son of God,  
[mark] and unto a perfect  
man, and unto the measure of  
the Stature of the Fulness of  
Christ.

Sch. And are these Christ's  
Ministers.

Mast. Yes.

Sch. And what are the rest  
that do not bring People to  
this Stature, such as tosse peo-  
ple to and fro, and carry them  
with their cunning sleights  
and Craftiness of men, and  
lie in wait to deceive them?

Mast. Yes, they are them  
that bring people to no stabili-  
ty, Ephes. 4.

Sch. What is the Scrip-  
ture?

Disc. Quis sum || ille Jor-  
danus, in || qui Johannes bap-  
tizo?

Mag. Jor sum fluvius, et  
Dan sum judicium; intinge  
|| is in fluvius judicium.

Disc. || Qui sum minister  
Christus opus 3?

Mag. Christus do donum  
homo ad opus ministerium,  
et || is opus sum ad perfectio  
sanctus, et ad edificatio corpus 3  
Christus, donec || omnis  
pervenio ad unitas fides 5,  
ad cognitio filius Deus,  
[noto] et ad || perfectus  
homo, et ad mensura  
statura plenitudo Christus.

Disc. Et num || hic sum  
Christus minister?

Mag. Maxime.

Disc. Et || qui || reliquus  
|| qui non affero homo ad || hic  
statura, || ille || qui jacto  
populus huc et illuc, et an-  
fero 3 astutia || fallax, et  
dolum homo, et insidior ad  
decipio || ille?

Mag. Imo, || is sum || qui  
deduco 3 populus ad || nullus  
stabilitas, Eph. 4.

Disc. || Quis sum scrip-  
ptura?



ture? are they the Word of God?

**Maſt.** The Scriptures ſignifie Writings; the Scriptures of Truth are the words of God; Chriſt's Name is called the word in the Revelations. In the Beginning was the word, and the word was with God, and God was the word, John 1.

**Sch.** What is the original of Sin?

**Maſt.** Original is the Beginning; the Beginning of Sin was the Devil.

**Sch.** And who deſtroyes him?

**Maſt.** Chriſt Jeſus deſtroyes the Devil and his works, and through death deſtroyes death, and the Devil who hath the Power of Death; and the Seed of the woman ſhall bruife the ſerpent's head.

**Sch.** What ſeed was that?

**Maſt.** Chriſt Jeſus.

**Sch.** To bruife, how is that?

**Maſt.** It is to break to pieces, to crush, to break into pieces and into Powder his Strength and Power.

**Sch.** Maſter, the ſtargazers

ptura? num ſum verbum Deus?

**Mag.** Scriptura ſignifico ſcriptio; ſcriptum veritas ſum verbum Deus; nomen Chriſtus voce verbum Deus in Revelatio. In principium ſum verbum, et verbum ſum apud Deus, et Deus ſum verbum, John 1.

**Diſc.** Quis ſum || originalis peccatum?

**Mag.** || Originalis ſum principium, || originalis peccatum ſum diabolus.

**Diſc.** Et || quis deſtruo 3 || is?

**Mag.** Chriſtus Jeſus deſtruo 3 diabolus et opus 3 || is, et per mors deſtruo 3 mors et diabolus, || qui habeo potestas mors; et ſemen mulier contero 3 caput ſerpens.

**Diſc.** || Quis ſum ſemen || ille?

**Mag.** Chriſtus Jeſus.

**Diſc.** Contero 3, quomodo ſio || ille?

**Mag.** Sum confringo 3, comminuo 3 frango 3 minutatim et in pulvis vis et potentia || is.

**Diſc.** Przceptor, Astrologus

gazers tell me, all Light comes from the Sun.

Mast. Read Gen. 1. there thou wilt see there was Light and Day, and there was three dayes before the Sun was made.

Sch. What is the Church Fellowship?

Mast. It is the Gospel-Fellowship.

Sch. What is the Gospel?

Mast. The Gospel is the Power of God unto Salvation to every one that beliveth, so the Power of God the Gospel is everlasting.

Sch. What is the Cross of Christ?

Mast. The Cross of Christ is the Power of God, and this is Foolishness to them that perish, and set up a wooden, or a Stone, or iron Cross, or any other outward Cross.

Sch. What is the ministration of Condemnation, which was glorious? and what is that Administration that exceeds it in Glory?

Mast. The ministration of Condemnation was that, that took hold on the outward Actions of men and women,

but

gus dico 3 || ego, quod lux || omnis provenio a sol.

Mag. Legi Gen. 1. ubi video sum lux et dies 5, et tres sum dies 5 priusquam sol fio.

Disc. || Qui sum societas || ecclesiasticæ?

Mag. Sum societas || evangelicus.

Disc. || Quis sum evangelium?

Mag. Evangelium sum potentia Deus ad salutem || unusquisque || credens; itaque potentia Deus evangelium sum || semper piternus.

Disc. Quis sum crux Christus?

Mag. Crux Christus sum potentia Deus, et || hic sum stultitia || is || qui pereor 4, et erigo 3 || ligneus, aut || lapideus, aut || ferreus crux, aut || aliquis || alius || externus crux.

Disc. Quis sum ministratio condemnationis || qui sum gloriosus? et || qui sum || iste administratio || qui excelsus 3 in gloria?

Mag. Ministratio condemnationis sum lex || qui comprehendo 3 || externus actio vir et mulier,

sed

ut the ministration of Resto-  
ration, that exceeds it in Glo-  
ry, is Christ that takes away  
the Root of Sin, which the  
Fruits of Sin proceeded from;  
and the Law took hold upon  
the outward Action, which  
Christ takes away the Root of,  
and so makes the Root and the  
branches holy, who destroys  
the Devil and his Works, and  
crusheth the Serpent's Head,  
Christ doth, by whom all things  
were made and created, who  
was glorified with the Father  
before the World began, and  
lives up from Everlasting to E-  
verlasting, the Beginning  
and Ending, the First and  
last.

Sch. What is the Christian  
Sabbath or Rest?

Mast. Christ Jesus he that  
liveth hath entered into his  
Rest, and ceased from his own  
works, as God did from his;  
and so Christ is the Rest, by  
whom all Things are made and  
created, and there is Rest and  
peace in him, but not in old  
Adam.

Sch. Is the Light sufficient  
for Salvation?

Mast.

sed ministratio restauratio,  
|| qui excello 3 is in gloria, sum  
Christus, || qui (tollo 3) adi-  
mo 3 radix peccatum, ex || qui  
fructus 4 peccatum orior; et  
lex comprehendo 3 actio || ex-  
ternus, || quis radix Christus  
adimo 3 atque adeo officio 3  
radix et ramus || sanctus, || qui  
destruo 3 diabolus et opus 3  
|| is, et contero 3 caput ser-  
pens, Christus || is facio 3,  
per || quis || omnis || factus  
et || conditus sum, qui || glo-  
rificatus sum apud pater ante  
|| conditus mundus, et || con-  
stitutus sum ab || æternus in  
|| æternus principium et finis,  
|| primus et || ultimus.

Disc. || Quis sum Sabbat-  
um || Christianus aut requie-  
scis 5?

Mag. Christus Jesus 4  
|| quicumque credo 3 in requie-  
scis 5 || suis intro, et cessio a  
|| suis || ipse opus 3, quem-  
admodum Deus a || suis, ide-  
oque Christus sum requies,  
per quis || omnis fio et creo,  
et sum requies 5 et pax in  
|| is, non autem in Adamus  
|| verus.

Disc. Num lux sufficio 3  
ad salus 3?

Mag.

**Mast.** Yes, by believing in the Light thou shalt be a Child of Light.

**Sch.** Who are true Christians?

**Mast.** Such as believe in the Light of Christ, and are led and guided by Christ Jesus.

**Sch.** Why are the true Christians called Quakers in this Age?

**Mast.** It is in Scorn and Derision that they are so call'd, to render them and the Truth odious to the People, that so they might not receive the Truth, and be saved; yet quaking and trembling is no new thing; for thou may'st read of Quakers in the Scriptures: As in Heb. 12. 21. Moses said, I exceedingly fear and quake: And it is said, Son of man, eat thy Bread with quaking, and drink thy Water with trembling: And when Daniel saw a Vision, a great Quaking fell upon the men that were with him: And Habakkuk his Belly trembled, and his Lips quivered, Hab. 3. 16.

**Sch.** Sure these that scoffingly call the true Christians Quakers never read these Scriptures, for they

**Mag.** Maxime, credo in lux sibi filius lux.

**Disc.** || Quinam sum || verus Christianus?

**Mag.** || Qui credo 3 in lux Christus, et || qui duco 3 a thrigo 3 a Jesus 4 Christus.

**Disc.** Quare || verus Christianus voco tremulus in || hunc seculum?

**Mag.** Per contemptus et derisio ita voco, ut inde cum veritas reddo 3 || exosus populus, ne recipio veritatem servo; tamen tremor et trepidatio non sum res || novum possum enim lego 3 de tremulus in scriptura, ut in Hebr. 12. 21. Moses dico, Expavefactus sum et tremebundus et || dictus sum, filius hominis edo 3 panis || tuus cum trepidatio, et bibo aqua || tuus cum tremor. Et cum Daniel deo visio, || magnus tremor incido 3 in || is || qui comit || is: Et Habaccuc vent || is tremo 3, et labra || is tremisco 3, Hab. 3. 16.

**Disc.** Certissime || qui dicule nomino || verus Christianus tremulus nunquam go 3 scriptura || hic,



they prove very plain that there were Quakers in the primitive Times, but why do the People call'd Quakers say Thee and Thou to a single Person? is this according to the Scriptures?

Maſt. Yes, It is the proper Language to a single Person, and according to the Scripture; God ſaid thee and thou to Adam, and Adam ſaid thou to God; and People ſay thou and thee in their Prayers; and it is the Pride in Peoples Hearts that cannot take that Language themſelves which they uſe unto God. And God ſaid Thee and thou to Moſes, and Moſes ſaid thee and thou to God again: Jacob ſaid thee and thou to Laban, and Laban ſaid thee & thou to him again; and Jacob and his Sons ſaid thee and thou to each other, Gen. 43. to chap. 49. And Jeſeph who was a Judge in Iſrael ſaid thee and thou to his daughter, and ſhe ſaid thou and thee her Father the Judge again, Judg. 11. And when Daniel and the three Children were before the King, upon Examination, they ſaid thou the King; and the Chaldeans ſaid thou the King, Dan. 3. and Paul

|| ille probo luculentissime sum tremulus || antiquus tempus; ſed quare populus || qui voco tremulus dico || tu ad || unus || aliquis? ſumme || is ſecundum ſcriptura?

Mag. Maxime, ſum || proprius dialectus || ſingularis || quiſque, et ſecundum ſcriptura; Deus dico || tu Adamus, et Adamus dico || tu Deus; et homo dico || tu in precatio || ſuus; et ſum ſuperbia in cor || homo qui nolo ejusmodi locutio admitto || ſui ipſe, || qui || ipſe adhibeo Deus. Et Deus dico || tu Moſes, et Moſes dico || tu Deus viciffim: Jacobus dico || tu Labanus, et Labanus dico || tu || ille viciffim; et Jacobus cum filius dico || tu || alius || alius, Gen. 43. uſque ad caput 49. Et Jeſeph || qui ſum judex in Iſrael fuiſſo filia || ſuus, et || ille viciffim fuiſſo pater || ſuus judex, Jud. 11. Et cum Daniel cum || tres puer ſum coram Rex, ut cauſa dico || tu Rex; et Chaldeus fuiſſo Rex, Dan. 3. Et Pau-

Paul did thou King Agrippa,  
And many other Examples  
there be in Scripture, but these  
are sufficient; and thee and  
thou is the singular Number,  
and to be spoken to one; and  
you or ye the plural Number,  
and to be spoken unto more than  
one.

Sch. I am very well satis-  
fied that thee and thou is the  
proper Language to a single  
Person, and you to more than  
one; but the People called Qua-  
kers will not put off their Hats,  
nor bow, nor give flattering  
Titles to People; what Scrip-  
tures have they for that?

Ma<sup>st</sup>. With God there is no  
Respect of Persons: And  
Jame<sup>s</sup> said, If you have Re-  
spect of Persons, you commit  
Sin, and are convicted of the  
Law as Transgressors: And  
in Job Elihu said, Let me  
not, I pray, accept any man's  
Person, neither let me give  
flattering Titles unto man, for  
I know not to give flattering  
Titles, in so doing my Maker  
would soon take me away, Job,  
32. 21, 22.

Sch. They say the People  
called Quakers deny the Scrip-  
tures.

lustinus Rex Agrippa. Et  
|| multus || alius exemplum  
sum in scriptura, || hic autem  
sufficio 3; || tu sum numerus  
|| singularis, et dico 3 ad || u-  
nus, || vos vero || pluralis  
numerus, et dico 3 ad plus

Disc. Acquiesco 3 || tu  
sum appellatio || proprius (sin-  
gularis) || individuus, et vo-  
|| plus || unus; sed populus  
|| qui voco tremulus, nolo (du-  
tego 3 caput) detrahe 3 pileus  
nec incurvo || sui, nec do titu-  
lus adulatio homo, || quod  
scriptura pro || ille affero 3

Mag. Apud Deum non sunt  
respectus 4 persona; et Jaco-  
bus dico 3, si persona re-  
spicio 3, peccatum committo 3  
redarguo 3 a lex velut trans-  
gressor: Et in Job Elihu  
dico 3, ne quaeso accipio 3 u-  
nus homo persona, nec titulus  
praefatio utor homo, nescio  
enim utor titulus praefatio, ita  
facio 3 creator || meus cito  
tello || ego, Job. 32. 21, 22

Disc. Dico 3 populus  
|| nominatus tremulus, nec  
scriptura?

**Mast.** No, they own the Scriptures more then any People; for they walk in the Light of Christ Jesus, and by following him do witness the Scriptures fulfilled in them; and People that live in Sin, and that are guided by the evil Spirit, they are contrary to the Scriptures, and it is a Book sealed to them; and they who hate to be reformed have nothing to do to speak of the Saints and holy men of God's Conditions, mentioned in Scripture.

**Sch.** The People called Quakers do not call their Dayes and Moneths as other Professors do.

**Mast.** No, Professors and People are so far d. generated from Truth, that they have lost the very Form of sound Words used by the primitive Christians.

**Sch.** How did the primitive Saints call the r Dayes and Moneths?

**Mast.** God made the World in six Dayes, and rested the seventh Day, and he called the Evening and the Morning the first Day, & the Evening & the Morning the second Day, and the third Day, &c. And

**Mag.** Minime, agnosco 3 scriptura magis quam || ullus populus; nam ambulo in lux Christus Jesus, et sequor 3 || ille testor scriptura impleo in || sui, et || qui versor in peccatum, et duco 3 a spiritus || malus, || contrarius sum scriptura, et sum liber sigillatus || ille; et || qui odi reformo non debeo loquor de status || sanctus Deus memoro in scriptura.

**Disc.** Populus || qui voco tremulus non nomino dies 5 et mensis || suus quemadmodum ceterus professor.

**Mag.** Non, professor et populus ita degenero a veritas ut perdo 3 forma || ipse || salubris verbum usus 4 || habitus apud primus Christianus.

**Disc.** Quomodo || primus || sanctus voco dies 5 et mensis || suus?

**Mag.** Deus creo mundus || sex dies, et quiesco 3 || septimus, et voco vespera et mane || primus dies, et vespera et mane || secundus dies, et || tertius dies, &c. Et Chri-

Christ rose on the first Day of the Week; and they came to the sepulchre when the Jews Sabbath was ended on the first Day of the Week; and upon the first Day of the Week the Disciples met together: And in Exod. 12. 2. This Month shall be unto you the Beginning of Moneths, it shall be the first Moneth of the Year to you: And in Exod. 16. Moses writeth, the fifteenth Day of the second Moneth; and the Scriptures say, the third Moneth and fourth Moneth, &c.

Sch. Who invented these Names of Sunday, Munday, &c. and calling the Moneths March, April, May, &c.

Maft. The old Pagan Saxons in their Idolatry were the first that brought in the Names of the Days after that manner, and these called Christians have retained them to this Day; the first Day of the Week they worshipped the Idol of the Sun, from whence came Sunday; the second Day of the Week they worshipped the Moon, from whence came Moonday or Munday; the third Day they worshipped the Idol of the Planets, which

stus surgo 3 primus dies 5 hebdomas 3 et venio ad sepulchrum, quando sabbatum Judæus finio || primus dies 5 hebdomas 3; et || primus dies hebdomas discipulus con-venio; et Exod. 12. 2. || Hic mensis sum || vos principium mensis, sum || vos mensis || primus annus: Et in Ex. 16. Moses scribo 3, || decimus || quintus dies 5 || secundus mensis; et scriptura dico 3 || tertius mensis et quartus mensis, &c.

Disc. Quis comminiscor hic nomen, dies 5 sol, dies 5 luna, et voco mensis Martius, Aprilis, Majus.

Mag. || Vetus Paganus Saxo in || suus idolatris || primus sum || qui infacero nomen dies 5 ad hunc modus, et || iste vocatus Christianus retineo || usque in || hic dies 5 || primus dies 5 hebdomas 3 adoro idolum unde venio dies 5 || secundus dies 5 hebdomas 3 adoro luna, de venio dies 5 || tertius dies 5 idolum planeta, ||



they called *Tuifco*, from whence came Tuesday; and from the Idol *Woden* came Wednesday; and from their Idol *Tior* came Thursday; and from the Idol *Friga* came Friday; and from the Idol *Seater* came Saturday.

And the Heathen call'd *Mars* the God of Battel, and from thence they called the first Moneth March: And *Venus* they called the Goddess of Love and Beauty, and from thence they called the second Moneth April: And *Maja* a Heathen Goddess call'd *Flora*; *Flora* and *Chloris* were called the Goddesses of Flowers; unto *Maja* the Heathen Idolaters used to make sacrifice, from thence was the third Moneth call'd May; and upon the first Day of the same Moneth they used to keep the *Floralia* Feasts to the two Goddesses of Flowers, viz. *Flora* and *Chloris*; and *Flora* was a Strumpet in Rome, that used on the first Day of that Moneth to set up a May pole before her Door, to entice her Lovers, from whence came the May poles so be observed:

And

*voco* *Tuifco*, unde *venio* dies *Martis*; et ab *idolum* *Woden* *venio* dies 5 *Mercurius*; et ab *idolum* *Thor* *venio* (*Thursday* anglice, latine) dies 5 *Jupiter*; et ab *idolum* *Friga* *venio* (*Friday* anglice, latine) dies *venus*; et ab *idolum* *Seater* *venio* (*Saturday* anglice, latine) dies *Saturnus*.

Et *Ethnicus* *voco* *Mars* *Deus* bellum, et inde *voco* || *primus* *mensis* *Martius*: Et *Venus* *voco* *Dea* amor et forma, et exinde *voco* || *secundus* *mensis* *Aprilis*: Et *Maja* || *ethnicus* *Dea* || *vocatus* *Flora*; *Flora* et *Chloris* || *vocatus* *sum* *Dea* *flos*; *Maja* || *gentilis* *idololatra* *solco* *sacrifico*, inde || *tertius* *mensis* || *vocatus* *sum* *Majus*; et || *primus* *dies* 5 *idem* *mensis* || *solitus* *sum* *floralia* *celebro* || *duo* *Dea* *flos*, viz. *Flora* et *Chloris*; et *Flora* *sum* *metrix* *Roma*, || *qui* || *solitus* *sum* || *primus* *dies* 5 || *idem* *mensis* *erigo* *arbor* *sertum* || *ornatus* *ante* *janua*, ad || *alliciendus* *amator* || *suus*, inde || *primus* *usus* 4 *venio* *arbor* *floralis* (*anglice* *May-poles*)

H 2

Et

And from the Heathens Goddess Juno is the fourth Month called June: And in Honour of Julius Caesar a Roman Emperor is the fifth Month called July: And the sixth Month took its Name August in Honour of Augustus Caesar And September, October, November and December are called from the Latines: And one Janus a King of Italy was for his Wisdom pictured with two Faces, whom they honoured as God, and from this Name Janus was the eleventh Month called January: And Saturnus, Pluto Februs were called the Gods of Hell, whom the Heathen said had the Rule of the evil Spirits there; and from Pluto Februs was the twelfth Month called February.

Sch. Who have been the Ministers and Instructors of these people, that they are cre-  
ed so from Scripture Example? let me have some Marks and Signs by which I may know the Deceivers and false Prophets.

Mastr. The marks the Scriptures give of Deceivers and false Prophets are these; I shall set them down in short, that thou

Et a Dea || ethnicus Juno  
|| quartus mensis voco Junius:  
Et in honor Julius Caesar im-  
perator Romanus || quintus  
mensis voco Julius: Et sex-  
tus mensis accipio 3 nomen  
|| suus Augustus in honor Au-  
gustus Caesar: Et Septem-  
ber, October, November et  
December nomino || (secun-  
dum Latinus: Et quidam  
Janus Rex Italia propter sapi-  
entia || is || pictus sum bi-  
frons, || qui honoro tanquam  
Deus, et ab || hic nomen  
Janus mensis || undecimus  
|| vocatus sum Januarius: Et  
Saturnus, Pluto Februs || vo-  
catus sum Deus infernus, qui  
ethnicus dico 3 habeo dōmini-  
um in malos spiritus 4 ibi. et  
a Pluto Februs || vocatus sum  
mensis || duodecimus Febru-  
arius.

Dise. Quisquam sum mini-  
ster 2 et institutor || hic po-  
pulus, ut ita erro a scriptura  
exemplum? do ego signum  
|| aliquot et indicium, || qui  
dignosco 3 impostor et pleuco  
propheta.

Mag. Indicium || quod  
scriptura do de impostor et  
|| falsus propheta sum || hic  
describo breviter,

no thou mayst remember them the  
as bitter.

1. They are such as bear  
Rule by their means, Jer. 30.  
31. Mat. 10. 19, 20.

2. They are such as seek for  
their Gain from their Quar-  
ters, Isa. 56.

3. They seek for the Fleece  
and make a Prey upon the Peo-  
ple, Ezek. 34. 1, 2, 3.

4. They are such as preach  
for Hire, and divine for Mo-  
ney, Mic. 3. 11.

5. They cry Peace so long as  
People put into their Months,  
but when any comes to see  
them to be Deceivers, and can-  
not put into their Months, nor  
give Gifts, then they prepare  
War against them, Mic. 3. 5.  
Hos. 6. 9.

6. They run when the Lord  
never sent them, and prophesie  
Lyes in his Name, Jer.  
14. 14.

7. They stand praying in the  
Synagogues, they love the up-  
permost Rooms at Feasts, and  
the chief Seats in the Syna-  
gogues, and love greetings in  
the Markets, and to be called  
of men Master, and they make  
them broad Philacteries on  
their Garments that they may  
be taken notice of, for what  
they

eo melius memoria teneo.

1. || Talis || qui injuste  
dominor in populus, Jer. 30.  
31. Mat. 10. 19, 20.

2. || Talis sum || qui lu-  
crum quero 3 ex parochia  
|| laus, Isa. 56.

3. Quero vellus 3 et prador  
populu, Ezek. 34. 1, 2, 3.

4. Sum || talis || qui pra-  
dico pro merces 3, et divino  
pecunia causa, Mic. 3. 11.

5. Clamito pax tamdiu  
homo ingero 3 in os || suus,  
sed cum primum || aliquis ceno-  
no 3 is sum deceptor, et ne-  
queo ingero 3 in os || is, nec  
de muris 3, tunc paro bel-  
lium adversus || is, Mic. 3. 5.  
Hos. 6. 9.

6 Curro 3 quando Do-  
minus non mitto 3 || is, et  
predico mendacium in nomen  
|| is, Jer. 14. 14.

7. Sto || precans in synago-  
ga, amo || primus accubitus 4  
in commessatio, et || primus  
confessus 4 in synagoga, et  
amo salutatio in fo-  
rum, et veco ab ho-  
mo magister, et dila-  
to || sui philacterium  
in vestis || suus ut fio || con-  
spicius ; nam quodcumque  
facio

they do, they do it to be seen of Men, and are proud and covetous, and they come of Cain's Stock; for they are full of Envy, and are in Balaam's way, who was erred from the Spirit of God, and received the Wages of Unrighteousness, and so do they, 2 Pet. 2. Jude 11.

8. They are such as sprinkle Infants, for which they have no rule in Scripture, and tell People it is an Ordinance of Christ, when it is but one of their own Inventions, and so are Lyers and Deceivers.

9. They tell People they shall never be free from Sin whilest they live here.

10. They are made Ministers by the Will of Man, and Men uphold them. If thou meetest with them, and seest those Fruits brought forth by them, then beware of them; for they have got on Sheeps clothing, but inwardly they are ravening Wolves.

Sch. How may I know the true Ministers?

Maſt. I may give thee some marks how to know them.

1. The true Ministers of Christ, as they have received the Gift of God freely, so they minister freely from the same

as

facio 3, facio 3 ut ſpecto ab homo; et || ſuperbus ſum et || avarus, et orior ex ſtemma Cain; nam || plenus ſum invidia, et in via Balaam incedo 3 || qui erro a ſpiritus 4 Deus, et recipio 3 merces 3 iniuſtitia, et ſic facio 3 || iſte, 2 Pet. 2. Jude 11.

8. || Talis ſum || qui aſpergo 3 infans, || qui non habeo regula in ſcriptura, et dico populus ſum inſtitutum Chriſtus, cum ſum ſolum || unus ex || ipſe inventum, et ita ſum mendax et fallax.

9. Dico 3 homo quod nunquam || liberandus ſum a peccatum dum vivo 3 hic.

10. Fio miniſter ex voluntas homo, et homo ſuſtentato || is. Si in || talis incido 3, et video || talis fructus ab || is || productus, tunc caveo ab || ille; nam amictus ovis induo 3, ſed iuſtrinecus ſum lupus || rapax.

Diſc. Quomodo dignoſco || verus miniſter?

Mag. Do tu quidam iudicium || qui dignoſco || is.

1. || Verus miniſter Chriſtus, ut recipio 3 donum Deus gratis, ita miniſtro || is gratis

11



ab good Stewards of the mani-  
fold Grace of God, and they do  
unto all men, as they would  
have all men do unto them.

2. They do not strive for  
Mastership like the false Pro-  
phets, but are gentle unto all  
men, and apt to teach, patient,  
as in Meekness instructing those  
that oppose themselves, 2 Tim.  
2. 22. that so the Church may  
be edified.

3. The true Ministers have  
no man's Person in admirati-  
on because of advantage, but  
are men of Sorrows, despised  
and rejected of men, as Christ  
was, and they are not made  
Ministers by the Will of man,  
but by Christ Jesus, and are  
blameless as the Stewards of  
God, not self willed, nor soon  
angry, nor given to Wine, no  
Strikers, nor greedy of filthy  
Lucre, Tit. 1. 7.

4. And the true Ministers  
Work was, for the perfecting  
of the Saints, for the edifying  
of the Body of Christ; and the  
true Ministers were not bred  
up seven years at the Colleges  
as the Deceivers are now, but  
the Lord call'd Tradf-men to  
be Ministers; Moses was a  
Keeper

ut || bonus dispensator gra-  
tia || multifarius Deus, et  
facio 3 || omnis homo quem-  
admodum volo || omnis ho-  
mo facio 3 || is.

2. Non certo de dominium  
ut || falsus propheta, sed  
sum || mitis erga || omnis  
homo, || et aptus ad docere,  
|| patiens, in mansuetudo in-  
struo 3 || is || qui oppono 3 || sui,  
2 Tim. 2. 22. ut ita ecclesia  
aedifico.

3. || Verus minister admi-  
ror || nullus persona lucrum  
gratia, sed sum homo dolor  
|| affectus, || contemptus et  
|| rejectus ab homo, ut Chri-  
stus sum; non fio minister per  
voluntas homo, sed per Je-  
sus Christus et sum inculpa-  
tus, ut dispensator Deus,  
non pertinaciter || sui || pla-  
cens, nec præceps ad ira, nec  
vinum || deditus, non per-  
cussor, nec || turpis lucrum  
|| avidus, Tit. 1. 7.

4. Et || verus Minister o-  
pus 3 sum ad || perficiendus  
sanctus, ad ædificandus cor-  
pus Christus; et || verus  
minister non educo || septem  
annus in academia, ut im-  
postor nunc, sed Domi-  
nus voco opifex sum  
minister, Moles sum  
custos

*Keeper of Sheep, and Jacob and David were Keepers of Sheep, and Elisha was a Plough-man, and Amos was a Herds-man, and Peter and John Fisher-men, and Paul a Tent maker.*

*Sch. The People call'd Quakers are mocked, hated, persecuted and imprisoed; was it so with the People of God in former Ages?*

*Mast. Yes, the People of God were in all Ages mocked, persecuted, imprisoned and sufferers: Elisha the Prophet was mocked, and called Bald-Head. And the Lord sent his Messengers rising up betimes, because he had Compassion on his People, but they mocked the Messengers of God, and despised his Words, and mis-used his Prophets, wherefore the wrath of the Lord was kindled against them, 2 Chron. 36. 15.*

*And David was despised of the People, they laughed him to scorn, they shot out their Lips and shook their heads at him, and in Psalm 69. 12. David said, Sack-cloth is my Garment, and I am become a proverb to them, and I am the Song of the Drunkards. And Jer. 20. 7. Jeremiah said,*

*custos ovis, et Jacob et David sum pastor ovi, et Elisha sum agricola, et Amos bubulcus, et Petrus et Johannes piscator, et Paulus tabernaculum artifex.*

*Disc. Populus qui vocatur tremulus derideo, odio habeo, persecutio et incarceration patior; num ita sum cum populus Deus seculum superior?*

*Mig. Imo, populus Deus omnis seculum derideo, persecutio patior, incarceration et sum sufferens. Elisha propheta derideo, et vocatur calvus. Et Dominus mitto nuncius || suus diluculo (mane) surgo 3 et mitto quia misereor populus || suus sed irrideo nuncius Deus, et verbum is contemno 3, et male tracto propheta || is, quare ira Dominus excandeo in || ille, 2 Chron. 36. 15. Et David sum || contemptus a populus, derideo is, diduco labrum || suus, et moveo caput || suus in || is. Et Psalm. 69. 12. David dico 3, Saccus sum vestimentum || meus, et proverbium || is et ego sum caatio || brians. Et Jeremia 20. 7. Jeremiah*

I am in derision daily, every one mocketh me; and thou may'st read before how he was persecuted and put in the Dungeon.

And David said; the wicked have waited for me to destroy me, and they have laid a Snare for me.

And Job said, I am as one mocked of his Neighbour; and said, the just and upright man is laughed to Scorn, Job. 12. 4. And said, now I am their Song, yea, I am their By-word, they abhor me, and spire not to spit in my Face.

And in Acts thou may'st read how Herod the King stretched forth his Hand to vex some of the Church of Christ, and how he kill'd James and imprisoned Peter: And how Paul and Silas had their clothes torn off, and fier they had received many Stripes, they cast them into Prison, and a strict Charge was given to the Goaler to keep them safely, who thrust them into the inner Prison, and made their Feet fast in the Stocks: And above forty of the Jews bound themselves under a Curse, that they would neither eat

nor

ego in derisio constitutor quotidie; unusquisque derideo ego; et inferius lego 3 possum quomodo persecutio passior, et || inclusus in fovea.

Et David dico 3, impius insidior ego ad || perimendus ego, et laqueus pono 3 pro ego.

Et Job dico 3, ego sum tanquam || ille || qui derideo a || vicinus || suus; et dico 3, justus et æquus homo habeo in derisio, Job 22. 4. et dico 3, nunc ego sum canticum || is, imo ego sum || is adagium, et abominor ego, non parco 3 in spino 3 in facies 5 || meus.

Et in Act. possum lego 3 quomodo Herodes rex extendo manus 4 || suus ad vexo || aliquot de ecclesia Christus, et quomodo interimo 3 Jacobus, et in carcer includo 3 Petrus: Et quomodo Paulus et Silas dirumpo 3 || is vestis, et infligo 3 || multus plaga, conjicio in carcer, et mandatum præcisus do custos carcer ut tuto afferro || is, qui intrudo 3 is in carcer || interior, et adstringo 3 pes 3 || is numella: Et plures quadraginta Judæus devovco tui neque || esurus

neque

nor drink till they had killed Paul: And in Acts 22. when Paul spake to the People, some of them cryed, away with such a Fellow from the Earth, for it is not fit that he should live: And in Acts 24. For we have found this man a pestilent Fellow, and a Mover of Sedition, and a Ring leader of the Sect of the Nazarens: And Christ himself was derided by the Pharisees, Luke 16.

And Paul said, whosoever will live godly in Christ Jesus must suffer Persecution, for it is through many Tribulations we must enter into the Kingdom of Heaven.

neque || bibiturus u'queque intermo 3 Paulus: Et Act. 22. cum Paulus loquor a populus, quidam || is clamor tollo 3 || talis homo e' terti nam non convenit || is vivo. Et Act. 24. nam invenit || hic homo || pestis, et quod moveo sedition, et princeps secta Nazarenus: Et Christus || ipse || derisus sum Phariseus, Luk. 16.

Et Paulus dico 3 quicunque volo pie vivo in Christo Jesu: 4 patior persecutionem nam per || multus afflicti ego oportet ingredior in regnum celum.

Proverbs, which are short wise Sentences, very necessary for Children to read and learn.

Proverbium || qui || brevis et || prudentia, valde || necessarius parvulus lego 3 et discio 3.

**C** Hasten thy Son whilst there is Hope, and let not thy Soul spare for his crying, Prov. 19. 18.

He that spareth his Rod hateth his Son; but he that loveth him chasteneth him be- times.

Every

Castigo filius || tuus de sumptis 3, et ne anima || us parco propter ejulationem Prov. 19. 18.

1 Qui parco 3 virga || odi filius || suus, sed qui discit lego 3 || is castigo || is mature.

|| O



Every Child is known by his  
doing, whether his Work be  
pure, and whether it be right,  
Prov. 20. 11.

Foolishness is bound in the  
Heart of a Child, but the Rod  
of Correction shall drive it far  
from him.

Withhold not Correction  
from thy Child, for if thou  
chastest him with the Rod, he  
shall not dye.

A Child left to himself  
bringeth his Mother to shame.  
The Father of the righteous  
shall greatly rejoyce, and he  
that begetteth a wise Child  
shall have Joy of him.

Better is a poor and wise  
Child, then an old and foolish  
King, who will no more be ad-  
monished.

Confidence in an unfaithful  
Man in Time of Trouble is  
like a broken Tooth, and a Foot  
out of Joynt.

A wise Son maketh a glad  
Father, but a foolish Son is the  
Heaviness of his Mother.

Apply thy Heart to Instru-  
ction, and thine Ears to the  
Words of Knowledge.

Whoso loveth Instruction,  
loveth Knowledge, but he that  
hateth Reproof is brutish.

He is in the Way of Life that  
keepeth

|| Omnis puer dignosco 3  
ex factum || suus, an opus || is  
sum || purus, et num sum  
|| rectus, Prov. 20. 11.

Stultitia ligo in cor puer,  
sed virga correctio abigo 3 is  
procul ab || is.

Ne detineo correctio a fili-  
us || tuus, nam sicado 3 vir-  
ga, non morior 3.

Puer || sui || relictus afficio  
mater || suus pudor.

Pater || justus magnopere  
gaudeo, et qui procreo filius  
|| sapiens gaudium suscipio 3  
ex || is.

Præstantior sum || pauper  
et || prudens puer senex et  
|| stolidus Rex, || qui non volo  
amplius admonco.

Confidentia in homo || in-  
fidelis tempus 3 tribulatio  
sum || similis dens || fractus  
et pes || solutus.

|| Prudens puer efficio pater  
latus, sed || stolidus filius  
sum mæstitia mater.

Applico cor || tuus instru-  
ctio, et aures || tuus verbum  
cognitio.

Qui diligo 3 instructio, di-  
ligo 3 cognitio, sed qui odi  
increpatio || ferox sum.

Sum in via vita || quæ  
i 2 serve

keepeth Instruction, but he  
that refuseth Reproof erreth.

The Commandment is a  
Lamp, and the Law is Light,  
and Reproofs of Instruction are  
the Wayes of Life.

He that refuseth Instructi-  
on, despiseth his own Soul;  
but he that heareth Reproof  
getteth Understanding.

A proud Look and a lying  
Tongue the Lord hateth, Prov.  
6. 17.

Wisdom is the principal  
Thing, therefore get Wisdom  
and with all thy getting get  
Understanding.

Walk in the Way of good  
Men, and keep the Pathes of  
the righteous, Prov. 2. 20.

servo instructio, sed qui recu-  
so increpatio erro.

Mandatum sum lucerna, et  
lex sum lux, et increpatio  
instructio sum via vita.

Qui recusso instructio, sper-  
no 3 anima || tuus; sed qui  
odio increpatio acquirō 3 in-  
telligentia.

|| Superbus aspectus 4 et  
mendax lingua Dominus odi-  
o habeo, Prov. 6. 17.

Prudentia sum res 5 || pri-  
mus, igitur acquirō prudentia  
et || omnis acquisitio || tuus  
acquirō 3 intelligentia.

Ambulo in via || bonus, et  
retineo callis 3 justus, Prov.  
2. 20.

## Lectio pueri.

Christus est veritas; Christus est lux; Christus est via mea; Christus est vita mea; Christus est salvator meus; Christus est spes mea gloriæ.

Christus est redemptor meus; Christus est rupes mea; Christus est ostium; Christus est rex meus et dominus domorum; Christus est lapis angularis; Christus est agnus Dei, qui tollit peccatum me. *sustuli sublatum.*

Christus est potentia Dei; Christus est sapientia mea; Christus est iustitia mea; Christus est sanctificatio mea; Christus est justificatio mea; Christus est semen; Christus est resurrectio.

Christus destruit diabolum et opera ejus, qui abducit virum et scēminam a Deo; adeoque Christus via est ad Deum reducens. *destruxi, destructum. abduxi, abductum.*

Sarah fuit scēmina bona, Jezabel fuit scēmina mala, quæ occidit justum, et convertit se adversus prophetas Domini, adornato capite et picta facie speculans e fenestra.

Christum sentiam oportet intra me, qui est vita mea, et lux mea, et veritas; illud *sensi, sensum.* autem Deus est quod indicat mihi cogitationes meas et imaginationes cordis mei; et illud est Deus Dominus quod scrutatur cor meum. Est spiritus *scrutatus sum.* veritatis, qui ducit in omnem veritatem. Est spiritus veritatis qui arguit mundum de peccato suo, et is est spiritus bonus qui arguit malum et opera ejus.

Et lux manifestat et redarguit, et id quod manifestat et redarguit.

*dedi, datum.* darguit, lux est : Et id quod dat lucem no-  
*luxi.* titiæ gloriæ Dei in facie Jesu Christi, lux est,  
*cognovi, cognitum.* quæ in corde lucet ; et id quod cog-  
*ostendi, ostensum.* nosci potest de Deo manifestum est in-  
 terne ; quod Deus indicavit vobis, hoc  
 est quod ostendit vobis peccatum et  
 malum.

Evangelium est potentia Dei.

*crucifixi,* Crux Christi est potentia Dei, quæ crucifigit  
*crucifixum.* statum Adami et Evæ in lapsu ; in hac poten-  
 tia gloriatio est, æterna gloriatio, eaque est su-  
 pra carnalem gloriationem Adami et Evæ in lapsu, cum filiis  
 et filiabus suis.

Ecclesia est in Deo patre Christi, non autem ædes turrita.

Et illud est spiritus quod mortificat peccata mea ; et ii  
 qui aguntur spiritu Dei sunt filii Dei ; et is est spiritus Dei qui  
*instruxi,* instruit me in viis Dei, quæ bonæ sunt ; et ille  
*instructum* est malus spiritus qui ducit in malas vias.

Quod si ego sim filius Dei, non oportet me eum tristitia  
*affeci,* afficere, sed esse mitem, sobrium, mansuetum,  
*affectum.* amabilem, quietum, justum, humilem, et vi-  
*vixi, vitæ sum.* vere in timore Dei, vivere pie, et non mentiri,  
*peccatus sum.* nec ulli injuriam facere.

Sin autem sim ferox, protervus, improbus, perversus, e-  
 lato animo, pertinax, obstinatus, superbus, invidus, fasti-  
 diosus, superciliosus, injustus, impius, et mentiar, nec fa-  
*oblitus sum.* ciam veritatem, et obliviscar Dei, tales  
*destruxi, destruxum.* Deus detrudit in infernum qui tristitia af-  
 ficiunt eum.

A principio erat verbum, post principium erant verba, et  
 post principium erat Babel, quod est principium linguarum,  
 quod est sacerdotum originale, sed sanctorum originale est  
 verbum quod fuit ante Babel, et illud est originale, et efficit  
 di-



divinum, non autem linguæ quæ habuerunt principium in Babel.

Et stetit secundo Adamo sanguine suo, ut redimeret me ex statu Adami et Evæ in lapsu, et assereret in statum in quo fuit antequam laberetur, in eum statum *asserui, assertum.* quæ i beatus est, et extra statum execratum, et non solum in statum illum beatum, in quo fuerunt Adam et Eva antequam laberentur, sed ad Christum, qui nunquam lapsus est, ad ejus staturam.

Puer lapsus imagine Dei non habet pacem; puer qui est in imagine Dei habet pacem; puer lapsus sanctitate non videt Deum, sed existens in sanctitate videt Deum, et imago Dei est justitia et vera sanctimonia.

Sex diebus Dominus fecit cælos et terram, et omnia in eis, et sexto die fecit virum et mulierem, et jussit eum habere dominium super opera manuum ejus.

Christus est fundamentum meum; et Christus est primus et ultimus; et Christus est spiritus vivificans.

*Abel* fuit vir bonus.

*Cain* fuit vir malus, plenus invidia et ira, qui occidit fratrem suum religionis causa.

*Isaacus* fuit vir bonus et sobrius.

*Ishmael* fuit ferus derisor et subsannans sagittarius, et ablegatus est in desertum.

*Jacobus* fuit vir bonus.

*Esavus* fuit vir prophanus (qui opposuit se *Jacobo*) qui gessit gladium.

Spiritus veritatis est dux meus, qui ducit in omnem veritatem, et ostendit mihi ventura.

Et potentia Dei est custos meus, qui custodit a peccato et malo.

Et cultus religiosus Dei est in spiritu et in veritate.

*dedi, datum.**luxi.**cognovi, cognitum.**ostendi, ostensum.*

darguit, lux est : Et id quod dat lucem notitiæ gloriæ Dei in facie Jesu Christi, lux est, quæ in corde lacet ; et id quod cognosci potest de Deo manifestum est interne ; quod Deus indicavit vobis, hoc est quod ostendit vobis peccatum et malum.

Evangelium est potentia Dei.

*crucifixi,**crucifixum.*

Crux Christi est potentia Dei, quæ crucifigit statum Adami et Evæ in lapsu ; in hac potentia gloriatio est, æterna gloriatio, eaque est supra carnalem gloriationem Adami et Evæ in lapsu, cum filiis et filiabus suis.

Ecclesia est in Deo patre Christi, non autem ædes turrita.

Et illud est spiritus quod mortificat peccata mea ; et illi qui aguntur spiritu Dei sunt filii Dei ; et is est spiritus Dei qui

*instruxi,**instructum*

instruit me in viis Dei, quæ bonæ sunt ; et ille est malus spiritus qui ducit in malas vias.

Quod si ego sim filius Dei, non oportet me cum tristitia

*affeci,**affectum.**vixi, vitium.**mentius sum.*

afficere, sed esse mitem, sobrium, mansuetum, amabilem, quietum, justum, humilem, et vivere in timore Dei, vivere pie, et non mentiri, nec ulli injuriam facere.

Sin autem sim ferox, protervus, improbus, perversus, elato animo, pertinax, obstinatus, superbus, invidus, fastidiosus, superciliosus, injustus, impius, et mentiar, nec faciam veritatem, et obliviscar Dei, tales

*oblitus sum.**detruxi, detrusum.*

Deus detrudit in infernum qui tristitia afficiunt eum.

A principio erat verbum, post principium erant verba, et post principium erat Babel, quod est principium linguarum, quod est sacerdotum originale, sed sanctorum originale est verbum quod fuit ante Babel, et illud est originale, et efficitur

di-

divinum, non autem linguæ quæ habuerunt principium in Babel.

Et stetit secundo Adamo sanguine suo, ut redimeret me ex statu Adami et Evæ in lapsu, et assereret in statum in quo fuit antequam laboretur, in eum statum *asserui, assertum.* quæ beatus est, et extra statum execratum, et non solum in statum illum beatum, in quo fuerunt Adam et Eva antequam laborerentur, sed ad Christum, qui nunquam lapsus est, ad ejus staturam.

Puer lapsus imagine Dei non habet pacem; puer qui est in imagine Dei habet pacem; puer lapsus sanctitate non videt Deum, sed existens in sanctitate videt Deum, et imago Dei est justitia et vera sanctimonia.

Sex diebus Dominus fecit cælos et terram, et omnia in eis, et sexto die fecit virum et mulierem, et jussit eum habere dominium super opera manuum ejus.

Christus est fundamentum meum; et Christus est primus et ultimus; et Christus est spiritus vivificans.

*Abel* fuit vir bonus.

*Cain* fuit vir malus, plenus invidia et ira, qui occidit fratrem suum religionis causa.

*Isaacus* fuit vir bonus et sobrius.

*Ishmael* fuit serus derisor et subsannans sagittarius, et ablegatus est in desertum.

*Jacobus* fuit vir bonus.

*Esauus* fuit vir prophanus (qui opposuit se *Jacobo*) qui gessit gladium.

Spiritus veritatis est dux meus, qui ducit in omnem veritatem, et ostendit mihi ventura.

Et potentia Dei est custos meus, qui custodit a peccato et malo.

Et cultus religiosus Dei est in spiritu et in veritate.

*Propria nomina in scripturis, et significationes eorum latine una cum aliis notabilibus in scriptura memoratis, necessariis iuxta et jucundis, ut a parvulis legantur et discantur.*

**A**dam significat homo, terrenus, ruber. Mundus conditus est sex diebus: Adam fuit primus homo factus in similitudine Dei, et secundum imaginem ejus; sed perdidit hanc imaginem per inobedientiam, edendo fructum ex quo Deus edere ei prohibuerat. Et Adam dedit nomen mulieri quæ facta erat ex costa ejus (dormiente ipso) et vocabat eam *Eva*, et indidit nomina omnibus aliis creaturis: Post transgressionem *Adami* et *Eve* Deus eos ex paradiso (ubi primum collocati erant) expulit, et posuit gladium flammantem ad introitum paradisi, ut viam arboris vitæ defenderet. Adam vixit donec erat nongentos et triginta annos natum, et genuit multos filios et filias: Post transgressionem *Adami* terra execrata fuit, et produxit cardus et spinas, et homo acquisivit panem suum in sudore vultus sui: *Cain* et *Abel* fuerunt filii *Adami*.

*Cain* erat agricola, et acerbe ferens suam operationem, et non fratris sui *Abelis*, rejectam (etiam si a Deo de invidia sua objurgatus fuerat) trucidavit fratrem suum, et hoc ipso peccabat leprosum: Postea factus est transfuga et vagabundus super terram, nam execratus fuit a Deo: Peccatum ejus erat septuplum; nam primo, non recte dividebat; secundo, invidebat fratri suo; tertio, astute aggerat; quarto, trucidavit fratrem suum; quinto, contumaciter negabat factum suum; sexto, desperabat; septimo, condemnatus non resipiscebat: Hic *Cain* erat primus edificator terre, terrenæ civitatis, in qua locabat suos liberos pro timore, quia utebatur violentiâ, rapina et spoliis.



*Abel* fuit custos ovium, oblatio ejus accepta fuit a Domino, quia justus fuit; fuit Protomartyr.

*Enoch doctus* sive *dedicatus*; pater *Methusala*; *Methusala* vixit donec erat nongentos sexaginta novem annos natus: *Enoch* indefinenter ambulavit cum Deo, et non erat amplius, quia Deus assumpsit eum.

*Lamech pauper, humiliatus* aut *percutsus*; postquam vixisset centum octoginta duos annos genuit filium, et vocavit eum *Noah*, quod significat *cessatio* aut *requies*; et *Lamech* dixit, hic consolabitur nos de opere nostro, et de labore manuum nostrarum, propter tellurem quam Deus execravat.

*Noah* fuit vir justus, et perfectus in sua generatione, et ambulavit cum Deo, et fuit præco justitiæ; jussus est a Deo fabricare arcam, ut ipse cum familia sua intraret in eam, ad suam ipsorum preservationem, *Gen. 6.*

*Noah* cum duabus cujusque speciei ex omni creatura, nempe masculo et femina, includebatur in arcam, mundusque submergebatur, *Gen. 7.*

Et cum aquæ invaluissent super terram quindecim cubitis ascendendo, post centum quinquaginta dies aquæ defecerunt; *Noah* apernit fenestram arcæ, et emisit corvum et columbam, columba non invenit requiem plantæ pedis sui, sed rediit ad arcam, et *Noah* recepit eam in arcam, *Gen. 8.*

*Iris* est signum pacti fœderis Dei, *Gen. 9.*

*Babel, confusio*; in ædificatione *Babylæ* linguæ fuerunt confusæ, *Gen. 11.*

*Abram, pater excelsus*; nomen ejus fuit mutatum (*Gen. 17.*) ex *Abram* in *Abraham*, quod significat pater multitudinis magnæ; fuit filius *Terah*; *Sarah* fuit uxor ejus; exiit ex terra nativitatis suæ Dei mandato; Deus promisit ei et semini ejus terram *Canaan*; profectus est in *Egyptum*, et cum inde rediret, valde dives erat; ad evitandum litem separavit se a *Lot* nepote suo; liberavit *Lothum* a captivitate; respuit litari a rege *Sedom*; instituit familiam suam in justitia; Deus probavit fidem ejus volendo eum offerre *Isachum* unigenitum filium suum.

*obtulit, oblatum.*

*Sarah, domina aut magistra, filia Ashur, Dominus promittebat ei filium cum grandis natu esset, et habebat unum juxta promissum: Ipsa volebat Ishmaelem, qui natus erat Hagara (serva) heredem esse cum filio suo Isaaco; vocabatur libera: Cum mortua esset, Abrahamus lamentabatur eam magnopere, et emebat aream a filiis Hethad sepeliebat eam: Post obitum ejus ipse etiam sepeliebatur in spelunca Machpelah: Deus recordabatur promissi sui facti Abrahamo, et consolabatur Israelitas in afflictionibus suis. Deus erat cum Abrahamo in omnibus quæ faciebat, erat enim justus, et fidelis Domino.*

Et propter facinora in *Sodom* et *Gomorrhah* perpetrata, Dominus pluebat super eas sulphur et ignem; et *Abraham* prospiciebat *Sodomam* et *Gomorrhham* verius, et ecce fumus regionis ascendebat sicut fumus fornacis, *Gen. 19.*

Dum *Lot* intravit *Zoarem*, uxor ejus respexit post eum et facta est columna salis.

*Isaac, risus, Abrahami filius e Sara.*

*Rebecca, pasta; fuit filia Bethuel, et deditur ei in nuptum Isaaco; Dominus benedixit Isaaco, ut cum sementem fecisset, reciperet centuplum, Gen. 26.*

*Jacob, supplantator; erat filius Isaaci, vir æquus, et habitans in tentoriis; emebat Esau jus primogenituræ juncubus rubro; Isaac benedixit ei, id quod Esauum vexabat; Jacobus fugit Haronem, et quamprimum vidit Rachel, filiam Labani avunculi sui (fratris matris suæ) fleuit; servivit Labano septem annos pro Rachele, et visi sunt ei tanquam dimidati, quia amabat eam: Finitis annis, rogabat Laban uxorem suam, sed Leah dabatur ei; servivit septem alios annos pro Rachele, amabat eam præ Leah; accessit ad Laban cum baculo solum; postea autem Dominus benedixit adeo ut ditissimus evaderet; Dominus dixit ei per angelum nomen um non amplius vocabitur Jacob, sed Israel, quia potentia valens apud Deum, præ valebis etiam apud homines.*

*Esau* significat agens vel operans; is fuit filius Isaaci; Esauus fuit venator peritus, vendidit jus primogenituræ suæ p

usculo; invito patre duxit uxores ex posteris *Ishmaelis*, quod fuit dolori *Isaaco* et *Rebecca* matri ejus.

*Israel*, princeps Dei, aut praevalens apud Deum.

*Iosephus*, addens; unus e filiis *Jacobi*, addidi, additum.

Intelligebatur a patre suo, et odio erat fratribus suis; injectus est in foveam quandam a fratribus suis; postea venditus *Ishmaelitis*, et tandem *Potipharo*, cujus domus benedicta erat *Iosephi* causa, et *Iosephus* fiebat Praefectus ejus, formosus erat et decora facie; *Pharaonis* somnia interpretatus est, et factus est gubernator super totam *Egyptum* sub *Pharaone*; vendidit frumentum in omnes regiones tempore famis; austere locutus est ad fratres suos primum cum venirent emptum frumentum, et tradidit eos custodiæ; sed postea revelavit eis seipsum, et consolatus est eos, et accersivit patrem suum in *Egyptum*; *Jacobus* benedixit duobus filiis *Iosephi*, et mortuus est, *Gen.* 48, 49.

*Iosephus* mortuus est, *Gen.* 50.

Novus rex exortus est in *Egypto*, qui *Iosephum* non novit, *Exod.* 1. *Pharaoh* oppressit *Israelitas*.

*Moses* extractus significat; post nativitatem suam abditus erat inter scirpos in flumine, et repertus a *Pharaonis* filia, *Ex.* 2.

Deus apparuit *Mosi* in rubo flammeo, *Exod.* 3.

*Moses* et *Aaron* nunciarunt *Pharaoni*, dicentes, sic dicit Dominus Deus *Israelis*, dimitte populum meum, sed *Pharaoh* dixit, quis est Dominus, ut obtemperem voci ejus?

Deus plagis decem affecit *Pharaonem*, quia noluit dimittere liberos filios *Israelis*, nempe plaga 1. Sanguinearum aquarum: 2. Ranarum: 3. Pediculorum: 4. Muscarum: 5. Luis: 6. Scabiei: 7. Gravidinis: 8. Locustarum: 9. Tenebrarum: 10. Mortis primogenitorum, *Exod.* 7, 8, 9, 10.

*Israelite* exierunt ex *Egypto*, et spoliaverunt *Egyptios*, *Exod.* 12.

*Israelite* ducti fuerunt ignea et nubila columnâ, *Exod.* 13.

*Pharao* et exercitus ejus eos insecutus est.

Mare divisum est, ut filii *Israelis* proficiscerentur aridâ terrâ

per medium maris, et aquæ fuerunt instar muri eis hinc et il-  
linc; *Pharaonis* autem exercitus in mari submersus fuit. *Ex. 14.*

Tum *Moses* et filii *Israëlis* cantabant canticum Domino,  
*Exod. 15.*

Amaras aquas *Moses* fecit dulces.

Deus misit coturnices et manna in deserto, *Exod. 16.*

*Moses* elicuit aquam e rupe.

*Aaron* significat *Doct̃or*; cum *Aaron* intraret coram Do-  
mino, induere eum oportebat thoracem iudicii, *Urim* et  
*Thummim*: *Urim* significat lucem, et *Thummim* significat  
veritatem et perfectionem; itaque lux, veritas et perfectio esse  
debebat super cor ejus.

*Joshua* significat idem quod *Jesus*, hoc est *saluator*; suc-  
cessit *Mosi*; humiliavit se coram Deo: *Joshua* subegit mul-  
tos reges et regiones; nihil eorum reliquit insectum quæ *Mo-*  
*ses* præceperat; ipse cum tota domo sua intervivit Domino.

*Sampson* occidit mille *Philistinorum* maxilla asini, ipse etiam  
leonem interemit.

*Sampson* deportabat portas, et postes, et repagula civitatis  
*Gazæ* in humeris suis ad cacumen montis *Hebronis*, *Jud. 16.*

*Philistini* effoderunt oculos *Sampsoni* (excoecarunt *Sampsonem*)  
*Sampson* ultionem sumpsit de illis simul, et deturbavit  
edificium super eos, *Jud. 16.*

*Ruth* significat *rigans* aut *impletus* invenit gratiam in oculis  
*Boaz*, et nupsit ei, peperitque ei filium nominatum *Obed*,  
fuit pater *Jesse*, patris *Davidis*.

*Samuel*, auditus a Deo; oblatus erat Deo à matre sua  
gratus erat Domino et hominibus; Deus ter vocavit eum, et  
revelavit voluntatem suam illi, et fecit eum prophetam; ju-  
dicavit *Israelem* diligenter; omnibus diebus ejus *Philistini* sub-  
acti fuerunt; mortuo ipso lamentatio magna facta est super eo.

*Elijah*, *Ben Dominus*; fuit propheta, qui prædixit fa-  
mem venturam inter *Israelitas*, passus erat a corvi; Dominus  
misit eum ad *Achabum*, quem a dactylis libere redarguit, ideo  
quod sequeretur *Baalim*; precatione obtinuit pluviam; per  
secutionem passus est à *Jezabel*, aufugit ab eâ, et cum fermi-  
lium fam



ame periisset, pastus fuit ab angelo, cujus cibi  
virtute fecit iter quadraginta dierum et qua- *pavi, pastum.*  
draginta noctium; postea animum recepit in *Jezebelum*, et  
prædixit *Achabi* et *Jezebelis* mortem; precatione ejus ignis  
descendit de cœlo, et perdidit duos duces cum militibus suis;  
fuit vir pilosus, et cinctus cingulo coriaceo; assumptus est in  
cælum turbine.

*Elisha*, *Deus meus salvat*; *Elijah* unxit eum prophetam  
in ejus loco; vocatus erat propheta à *stivâ*, 1 *Reg.* 19. 19.  
Petiit ab *Elijah* ut spiritus ejus duplicaretur super se; quadra-  
ginta duo pueri subiannantes eum devorati sunt a duobus ur-  
is; sanavit *Naamanis* lepram, à quo no-  
luit accipere pretium, quia noluit vende- *accepi, acceptum.*  
re donum Dei; suscitavit *Shunamisidis* *vendidi, venditum.*  
mortuum filium; sanavit mortiferum iusculum, 2 *Reg.* 4.  
*Elisha* lacrymans monstravit *Hazaeli* malum quod facturum  
erat *Israeli*.

*Davia* significat *dilectus*; decorum ruborem in vultu gere-  
bat, et formosâ et pulchrâ specie erat; *Sa-* *gessi, gessum.*  
*mucl* unxit eum regem; postea autem pa-  
ternas oves pavit, occidit gigantem *Goliathum*, et attulit Sau-  
ducenta præputia Philistinorum; Deus erat cum  *Davide*,  
ideoque *Saulus* metuebat eum, et jubebat eum occidi: *Di-*  
scipulum est de  *Davide*, regnum ejus permanet in *permanesi,*  
seculum; secutus est Dominum toto corde, ex- *permansum.*  
ceptis rebus cum *Uria*.

*Jobus* significat *mæstus* (*tristis*) fuit homo æquus et justus,  
timens Deum, spoliatus (orbatus) substantiâ et liberis suis,  
inutililominus laudabat Deum in afflictione suâ.

*Jeremiah*, *celsitudo mea vel timor*; propheta erat cui Do-  
minus dedit verbum suum prædicandum; exclamavit contra  
sacerdotes qui opprimebant populum, id quod  
noluit esse rem stupendam et horrendam in terrâ *oppressi,*  
ideo commissam; persecutionem passus fuit et irrisi- *oppressum.*  
pernem promulgandæ veritatis et verbi Dei causâ; et *Pashur*  
ermilius *Imneri* sacerdotis, cum audiret quid prophetaret, percussit  
fam

*Jeremiam*, et incluserunt eum compedibus : Alio tempore captus fuit à sacerdotibus, et accusatus coram præfectis : Et discessurus in terram *Benjaminis*, prehensus fuit a satellite, et constitutus coram principibus, qui percusserunt eum, et conjecerunt eum in custodiam, ubi jacuit in fovea per longum tempus, sed tandem liberatus a *Zedekiah* rege ex illo loco,

*commisi*, *commissum*. Rex mandavit committi eum atriis custodiæ, et quotidie dari ei tractam panis ; sed principes rogabant regem ut morti traderetur, ideo quod prophetabat civitatem tradendam esse in manus exercitus regis Babelis ; tunc rex dixit, est in manibus vestris, rex enim

*injeci*, *injectum*. non potest denegare vobis quicquam ; ita  
*dimisi*, *dimissum*. injecerunt manus in *Jeremiam*, et dimiserunt eum funibus in foveam, ubi non erat aqua, sed lutum, adeo ut *Jeremiah* hæreret luto, sed hac in fovea Dominus servavit eum, et tandem eripuit eum.

*hæsi*, *hæsum*.  
*eripuit*, *eripum*. *Ezekiel*, fortitudo Dei ; propheta fuit ; pastus erat verbo Dei, et invaluit per spiritum suum, ac clamavit vae pastoribus, qui vellus quærebant, ut vestirent se lana, et ut palcerent se adipe, et præ-

*feci*, *factum*. dam facerent populum ; ipse dixit Dominum congregaturum esse oves suas ex ore eorum, ne sint prædæ illis ulterius.

*Balaam*, antiquitas, vel devorator, aut destructio populi ; ipse vocabatur esse propheta ; *Balac* rex Moab conduxit eum, ut malediceret populo Dei ; trucidatus fuit inter Midianitas ; erat unus qui amabat mercedem injustitiæ, itaque reprehensus fuit ab asino muto ; docuit *Balac* ponere offendiculum populo Israelis.

*Daniel*, judicium Dei ; nomen prophetæ, noluit contaminare seipsum cibo regis ; narrabat *Nebucadnezari* somnium ejus, quapropter evehebatur a rege ad magnos honores ; prædixit *Belsazzar* quod privandus esset regno suo ; *Daniel* factus tertius præfectus regni, quia spiritus Dei fuit excellens in eo ;

eo; quocirca præfides et gubernatores quærebant cuiusam  
 contra eum, nihil autem culpæ invenire  
 potuerunt fidelis enim fuit Domino;  
 itaque consularunt et impulerunt *Dari-  
 um* regem, ut faceret decretum tale,  
 quicumque petierit petitionem ab ullo  
 Deo aut homine intra triginta dies,  
 præterquam a rege, coniecitur in fove-  
 am leonum; sed *Daniel* flexit genua,  
 et precatus est, et laudavit Deum in  
 conclavi suo, fenestra aperta, sicut con-  
 sueverat antea, quapropter accusaverunt eum apud regem rup-  
 ti decreti, cuius rei causâ coniciebatur in speluncam leonum,  
 et laxum ei impositum rex obsignabat sigillo suo, ne propositum  
 de *Daniele* mutaretur: Tunc rex reversus est ad  
 Palatium suum, et mansit jejunos, neque allata  
 sunt ante eum instrumenta musica, etiam lempni-  
 um ejus recessit ab eo; tunc rex surgens  
 mane, festinabat ad antrum leonum, ve-  
 niensque ad speluncam, exclamabat que-  
 rula voce ad *Danilem*, et rex prolocutus dixit *Danieli*, O  
*Daniel*, serve Dei viventis, anne Deus tuus (cui semper ser-  
 vis) potuit liberare te a leonibus? tunc *Daniel* dixit regi, O  
 rex in secula vive, Deus meus misit angelum  
 suum, et occlusit ora leonum, ne læderent  
 me, nam justitia mea comperta fuit coram  
 eo, et in te o rex nihil commisi; tunc rex  
 valde lætatus de eo, mandavit *Danilem* eximi ex antro, at-  
 que ita *Daniel* educebatur ex antro, sed nihil noxæ inventum  
 fuit in eo, quia confusus erat Deo suo; verum ex mandato re-  
 gis homines isti qui accusaverant *Danilem* adducti et coniecti  
 sunt in antrum leonum, illi ipsi cum liberis et uxoribus suis, et  
 leones prævaluerunt in eos, et com-  
 minuerunt ossa eorum priusquam  
 pervenissent ad immum foveæ: Idem  
*Daniel* liberabat *Susannam* à duo-  
 bus

*inveni, inventum.*  
*impuli, impulsum.*

*petivi, petiit.*

*conjeci, coniectum.*  
*flexi, flexum.*

*consuevi, consuevit.*

*reverti,*  
*reversum.*

*recessi, recessum.*  
*surrexi, surrectum.*

*misi, missum.*  
*occlusi, occlusum.*  
*lasi, lasum.*

*prævalui.*  
*comminui, comminutum.*  
*pervenii, perveniit.*

*destruxi, destructum.* bus impiis iudiciis; destruebat Babelum et templum ejus, et trucidabat draconem cui cultum religiosum exhibebant.

*Nebucadnezar, luctus generatio aut exaltatio iudicii;* rex fuit Babelis, subegit Egyptum, et vastavit Jerusalem; crexit statum autem, et mandavit ut adoraretur, decrevit tale erat, quicumque recusaverit incurvare se idolo dicitur, coniecit in fornacem igneam; habitavit septem annorum spatium in feras; tres pueri coniecti sunt in fornacem igneam, non adorant idolum, sed Deus eorum eripuit, *eripuit, ereptum.* ex fornace.

*Josiah, ignis aut incensio Domini, filius Zephaniae;* Idola prophetavit de eo quod perditum esset idolatriam Jeroboami, factus rex Judae demolitus est idola, et fecit occidi Baal sacerdotes.

*Isaiah, salus aut salvatio Domini;* fuit propheta Domini  
*Zechariah, memor Domini.*

*Mattheus, datus aut donum;* fuit apostolus a Christo vocatus.

*Jesus salvator vel Dominus salvator;* filius Dei, vox de caelo dixit ei, tu es filius meus dilectus in quo acquiesco; natus est ex semine David, cujus regnum permanet in aeternum.

*Christus significat unctus;* duodecim annos natus disputavit cum doctoribus, et turba percellabatur sapientia ejus, multi tamen noluerunt credere ipsum esse Christum quia progenitus erat humili stirpe et dicebant, nonne hic est fabri filius? turbæ multæ sequebantur eum, et sanavit multos morbos: Adventus et praedictio ejus erat in magnâ humilitate; derisus, persecutione passus, et morte affectus est a Judæis; primarii sacerdotes persuaserunt turbæ ut rogarent Pilatum, quo morte mulcetur.



morte ejus persecuti sunt discipulos ejus, et in carcerem con-  
 cerunt *Petrum* et *Johannem*, et mandarunt ne amplius prædi-  
 carent in nomine *Iesu*; lapidarunt etiam *Stephanum* ad mor-  
 tem usque; rex *Herodes* persecutus est Chri-  
 stianos, interfecit *Iacobum*, fratrem *Iohannis*,  
*interfectum*. gladio, et quia videbat id placere Judæis, con-  
 jecit etiam *Petrum* in carcerem.

*Paulus*, admiratio aut mire; erat apostolus Christi, mire  
 conversus ex persecutore ecclesiæ Christi in apostolum et vas  
 electum Dei.

*Petrus*, lapis aut rupes, apostolus Christi.

*Johannes*, gratia Dei, aut donum, aut misericordia Domini;  
 filius *Zebedæi*, ipse et frater ejus *Iacobus* vocabantur a Christo  
 cum retia sua lacerarent, ut essent apostoli: *sarsi, sartum*.  
*Johannes* relegatus fuit in insulam *Pathmum*.

*Timotheus*, honor Dei, aut honorans Deum, aut pretiosus  
 Deo.

*Titus*, honorabilis.

*Thomas*, gemellus.

*Philippus*, bellator, aut equorum amator.

*Samaritani*, custodes, asperrima spineta, aut sæces.

#### *Ratio nominum librorum Moïsis et aliorum.*

**H**ebraei usitatissime nominarunt libros *Moïsis* a primâ aut  
 primam mox sequente voce in principio unius cu-  
 jusque libri.

Utpotè primum librum vocarunt *Bereshith*, id est, in prin-  
 cipio, est primum vocabulum ejus libri.

Secundum vocarunt *Shemoth*, quod significat nomina; in-  
 cipit enim liber, *Veelle Shemoth*, hæc autem sunt nomina.

Tertium vocarunt *Vajikra*, quod significat *incepti, inceptum*.  
*vocavit*, ita enim incipit in Hebraico.

Quartum *Bemidbar*, quod significat *in deserto*, et dixit Do-  
 minus ad *Moïsen* *Bemidbar*, ubi *Bemidbar* est quintum ab ini-  
 tio ejus libri vocabulum. I Quintum

Quintum *Elle haddevarim*, quod significat, *hæc sunt verba*.  
 Græci interpretes, et alii ab illis vocarunt primum librum  
*Mosis Genesis*, hoc est *generationem*, quia declarat creati-  
 nem et generationem mundi et hominum.

Secundum, *Exodum*, quod significat *exitum*, quia in eo  
 declaratur exitus filiorum Israelis ex Egypto, in principio  
 brillius.

Tertium *Leviticum*, quia in eo declarantur leges & ordo  
 vitarum.

Quartum *Numeros*, quia in principio ejus est *summa* filiorum  
 Israelis.

Quintum *Deuteronomium*, quod est, *lex secundo data*,  
 lex repetita secundo.

Liber *judicum* nominatur a declaratione judicum, qui ju-  
 cabant Israelem ante reges.

*Regum*, à declaratione regum qui regnarunt in Israele  
 judices.

*Chronicorum*, significat declarationem rerum gestarum  
 (variis) singulis suis temporibus.

*Ecclesiastes* significat *prædicatorem*, quia ita incipit, ver-  
 prædicatoris.

Cæteri habent nomina scriptorum (autorum) aut rerum  
 cognitu facilius. Utpote,

*Colossenses* significat *pauca*.

*Corinthii* significat *impleti*.

*Ephesius* significat *desiderabilis*.

*Thessalonica* significat, *victoria altera Dei*.

### Significatio septem Artium.

*scripsi, scriptum.* **V**Ox Grammatica derivatur a voca-  
 lo quodam Græco, quod significat  
 scribere.

*Rhetorica*, à voce significante *diserte loqui*.

*Logica*, à voce significante *loqui & racionari*.

*Astronomia significat legem aut distributionem stellarum.*

*Geometria significat mensurationem terræ.*

*Musica significat artem et facultatem canendi.*

*Arithmetica derivatur a verbo quod significat numerum.*

*Pondere, mensuræ et numismata, de quibus mentio facta est in Scripturis, ad valorem nostrum Anglicum reducta.*

**S**iclorum tres sunt species.

Siclus communis pendebat quartam partem un- *pendi.*  
ciæ, et valuit quindecim denariis Anglieis.

Siclus regius pendebat tres drachmas, et valebat juxta no-  
stram monetam viginti duobus denariis cum dimidio denarii.

Siclus templi (sanctuarii) pendebat exacte semunciam, et  
valebat duobus solidis et sex denariis.

Judæi habebant tres species talentorum.

Talentum commune, quod pendebat tria *crevi, cretum.*  
millia quadrantum unciz, aut sicli commu-  
nis, accrescit ad sex millia drachmarum, hoc est, centum o-  
ctoginta septem libras & decem solidos.

Talentum regium pendebat tria millia siclorum regis, quod  
extendit se ad novem millia drachmarum, quod est ducentæ  
octoginta libræ et unæ, et quinque solidi.

Talentum templi aut sanctuarii pendebat tria millia siclo-  
rum templi (sunt precise totidem semunciz) quod assurgit  
ad ter mille septuaginta quinque libras.

Argenteus nummus sæpe in scriptura usurpatur pro siclo,  
qui est semuncia, et valet duobus solidis et sex denariis: pro  
viginti istiusmodi argenteis sanctuarii Christus venditus erat,  
Mat. 26. quod ascendit ad tres libras et quindecim solidos  
monetæ Anglicæ.

Siclus communis aureus pendebat duas drachmas, et vale-  
bat quindecim solidis.

Talentum aureum templi valebat duodecim mille drachmas

aut Ducatos Hungaricos, quod erat de nostra moneta quadraginta quinque millia librarum.

*Abimelech* rex Gerar dixit *Sara*, dedi fratri tuo centum argentos, qui erant sili communes, quod facit sexaginta duas libras et sedecim solidos, *Gen. 20.*

*Abrahamus* emit sepulchrum pro *Sara* uxore sua quadringentis siliis argenti, qui sunt sili communes, hoc est viginti quinque libræ.

Siclus sanctuarii continet viginti geras; et siclus est viginti solidi, gerah duodecim denarii (solidus unus.)

Quatuor species cubitorum memorantur in scripturis.

1. Cubitus communis, erat mensura a cubito ad extremitatem digiti, et continebat pedem cum semisse, aut dimidium virgæ.

2. Cubitus sacer, erat virga integra, continens duos communes cubitos.

3. Cubitus regius, qui est longior comuni cubito tribus digitis.

4. Cubitus geometricus continebat sex cubitos communes *credidi, creditum.* hoc est tres virgas; juxta hunc cubitum arca *Noe* creditur fuisse ædificata.

Calamus de quo dictum in *Ezekiele* et *Exodo*, erat sex cubitorum et palmæ unius eorum qui vocati erant cubiti regii.

Stadium est centum viginti passus, quod est octava partem milliariis nostri: Milliare continet apud nos mille passus, apud Hebræos est iter dimidii diei, inter pastum et pastum a mane usque ad pastum.

Cab continet duos sextarios.

Omer tres sextarios.

Seah est congius et dimidium.

Epha est dimidium modii et dimidium congi.

Homer sic vocatur a chamor asino, quia hæc mensura continet quantum asinus commode ferre poterat, quod fuit quatuor modii et quinque congi.

Log est dimidium modii.

Bath est dimidium modii et dimidium congi.

Minutum (æreolum) pendet dimidium grani hordeacei.

Quadrans facit minuta duo.



*Keshita* significat *agnum*, et fuit simul nomen quod Hebræi indiderunt monetæ cuidam, quæ valebat denario & obulo.

*Indicia veri Christiani.*

**A** Mare se invicem, et addere fidei suæ virtutem, virtuti notitiam (notitia est cognoscere Deum, et Jesum Christum quem misit, quæ est vita eterna) et notitiæ adjicere temperantiam, et temperantiæ patientiam (ea enim currit curriculum vitæ, et obtinet coronam vitæ) et patientiæ pietatem, in hoc charitas fraterna dignoscitur.

*adjeci, adjectum  
eucurri, cursum.*

*Nomina quibus Diabolus in scripturis nuncupatur.*

**S** Erpens & adversarius; inimicus homini; diabolus qui est vastator; antiquus draco; Belial; Deus mundi, qui gubernat mundum in impietate; princeps mundi hujus, qui dedit legem suam mortis et peccati, et gubernat in impietate et injustitia, qui insinuavit se ad *Adamum* & *Evam* mendaciis et astutia contumacia eorumque, et regit in cordibus inobedientium; spiritus & princeps tenebrarum, qui implet populum tenebris, et facit eos odio habere lucem Christi, et obæcat omnes subiectos, ut vocent lucem Christi naturalem, et creatam, et conscientiam; et diabolus vocatur Beelzebub, princeps diabolorum, accusator fratrum.

*edidi, editum.*

*rex, rectum.*

Iste diabolus, *Satanas* et serpens fecit ut omnes ejus subditi vocarent populum Dei vaniloquos, pestes, seditiosos, duces sectarum, *Act. 24.* tales qui subvertunt mundum, homines execratos et illiteratos, rudes Schismaticos, Hæreticos, Phanaticos; atque hi sunt illi qui tantopere sæviunt in lucem internam, quæ dat lucem notitiæ gloriæ Dei in facie Jesu Christi, et adeo insaniunt

*subverti,  
subversum.*

unt

unt contra thesaurum cœlestem in vâsis terrenis, 2 Cor. 4.  
 Hi sunt ejusdem spiritus quo fuerunt Judæi, qui dixerunt  
*ejeci, ejectum.* Christum lucem habere diabolum, et per  
 principem diabolorum ejicere dæmonia.

*Nomina quibus filii Dei nuncupantur.*

**F**ilii Dei vocantur filii lucis, et semen *Abrahami*, et portio  
 hæreditatis Dei, ejusque servi et ancillæ, filii et filiæ,  
 et electi Dei ante fundamentum mundi jactum, et filii  
 tuncque hæredes Dei, *Rom. 8.* Vocantur sancti illi Dei,  
 ecclesia Dei, templum Dei, oves et agni Dei, fratres Christi,  
 sponsa et uxor Christi, generatio electa, sacerdotium regale,  
 offerens spiritualia sacrificia Deo, qui est spiritus, gens san-  
 cta, populus peculiaris, filii lucis et dici, quod facit omnes  
 filios noctis et tenebrarum furere in eos; vocantur lux mundi  
 et sal terræ, et civitas collocata in monte, quæ non potest  
 occultari; hanc civitatem mysterium Babylon, civitas magna,  
 oppugnat cum filiis suis, sed non possunt prævalere,  
 nam agnus et sancti ejus victoriam reportabunt.

*Quomodo Christus nominetur.*

**C**hristus Dominus et magister noster crucifixus in Sodo-  
 ma et Egypto spirituali, vocatur consiliarius mirabilis  
 qui consilium dat hominibus de possessione salutis eorum, et  
 de regno, et vita, et mundo finem non habituro, et quomodo  
 ambulandum sit ut honorent Deum per ipsum; vocatur De-  
 us potens, pater æternus, princeps pacis, qui regit in justitia  
 et pace inter filios suos; Christus Jesus servator ille, et Chr-  
 istus lux mundi, unctus Dei; Immanuel, hoc est Deus nobis  
 cum; Dominus justitia nostra, justificatio et sanctificatio, vi-  
 veritas et vita; verbum Dei, quod malleat et defecat pec-  
 catum, et exurit illud; qui est electus et pretiosus ille pos-

in Sione, omnibus filiis et filiabus Sionis; leo de tribu Judæ;  
 qui dilaniat antiquum draconem, et *contritum, contritum.*  
 conterit serpentis caput; et Jesus Chri-  
 stus Dominus noster; Dominus est regnator, Chri-  
 stus igitur est Dominus ad regendum, ordinan-  
 dum, gubernandum et disponendum populum *disposui,*  
 suum, atque idcirco habet reverentiam et hono- *dispositum.*  
 rem, quia regit, disponit et gubernat in justitia, sanctitate,  
 virtute, puritate, æquitate, pietate, veritate, sapientia, po-  
 tentia, luce et vita.

## Catechismus.

Discipulus,

**Q**uot officia habet Christus in ecclesia sua? *Anabaptistæ et*  
*doctores mundi dicunt nobis Christum habere tantam*  
*tria.*

*Magister,* Imo puer, multo plura habet quam tria.

*Primo,* Officium sacerdotale, quando obtulit se pro homi-  
 nibus totius mundi, et conspergit corda et con- *conspersi,*  
 scientias populi sui sanguine suo, ut purget ea a *conspersum.*  
 mortuis operibus, ad serviendum Deo vivo, et  
 ut offerat et statuatur ecclesiam suam absque macula et ruga co-  
 ram Deo.

*Secunde,* Officium regale est ad subigendum *subegi,*  
 omnes inimicos hominis, diabolum et opera e- *subactum.*  
 jus, et ad subigendum omnes inimicos ejus sub  
 pedes suos; et ad promulgandum legem amoris, legem vitæ,  
 legem spiritus, legem fidei, et ut ille regnet cui competit  
 regnare, et imperet in cordibus populi sui per fidem, qui est  
 rex regum et Dominus Dominorum.

3. Officium ejus propheticum; Christus est propheta sus-  
 citatus similis *Mosi*, qui audiendus est in omnibus rebus, qui  
 lo-

loquitur vobiscum per suam lucem, et potentiam, et spiritum, et aperit vobis per potentiam, spiritum et lucem suam ventura.

4. Christus habet officium episcopi, ut superintendat animam, spiritum et mentem tuam, ne aberres ab eo, qui est lux et salus.

5. Officium habet pastoris, qui educit oves suas e carcere et captivitate veteris *Adami* et serpentis, e faucibus mortis, et fovea in qua non est aqua, et sepulchris veteris *Adami*, ejusque vepribus et spinis; et Christus praeit eis ut pastor, et dignoscunt vocem ejus, peregrinum autem nolunt sequi, et adducit eos ad pascua vitae, et ad aquas et scaturigines vitae, ubi pascit et saturat eos affatim; Christus qui est vita facit hoc.

6. Officium habet ministri, ad ministrandum tibi gratiam et veritatem, gloriam et fidem, et divitias coelestes, lucem, potentiam et robur.

7. Habet officium doctoris, quem Deus unxit ad praedicandum (spiritus Domini est super eum) ad colligandum contritos corde, ad aperiendos oculos caecorum, ad liberandum captivos, et ad dimittendum inclusos in carcere. et ad docendum te viam vitae, salutis, sanctitatis et pietatis, viam redemptorum, et viam Domini, quae est perfecta, et viam iusti, quae est lux splendens, diversa a via iniusti, quae est obscuritas (tenebrae.)

8. Officium habet medici, ut sanet te a morbis et infirmitatibus tuis, surditate et caecitate tua, qui est medicus magni pretii, Christus Jesus.

9. Officium habet mediatoris et intercessoris, qui se interponit, et intercedit pro te apud Deum, ut possis accedere ad Deum per ipsum, qui servare potest ad extremum.

10. Officium habet ducis salutis tuae, qui vincit diabolum et opera ejus, infernum. mortem et sepulchrum qui erudit et instruit milites suos coelesti armatura, thorace iustitiae, casside salutis, armatura lucis, et



et calceat pedes calceis præparationis evangelii, et hæc armatura est probata; arma sunt clypeus fidei, gladius spiritus, verbum Dei; et Christus instituit milites suos, ut servant ordines suos in iustitia et pietate, in sanctimonia, in veritate, in vita, ut resistent morti, et resistent tenebris, iniustitiæ, impietati, ejusque potestati et principi; sed non luctatur nec militat cum carne et sanguine, sed cum spirituali impietate, gubernatoribus tenebrarum in sublimitatibus: multo plura officia legendo scripturas videbis puer, ubi in veritate creveris, Christum habere; Christus enim est via, veritas et vita, et dux populi ad Deum, quos vetus Adam et serpens a Deo abduxit. *restiti, restitum. crevi, cretum.*

Disc. *Quidnam est quod dat notitiam Dei? et ubi est illud?*

Mag. Lux quæ lucet in corde dat notitiam gloriæ Dei in facie Jesu Christi, 2 Cor. 4. 6.

Disc. *Quid affert salutem?*

Mag. Gratia Dei, quæ omnibus hominibus apparuit, affert salutem, Tit. 2. 11. quæ gratia docet nos negare impietatem et mundanas cupiditates, ut vivamus sobrie, et iuste, et pie in hoc præsentī seculo.

Disc. *Quanam est spes vera a spe hypocritarum distincta?*

Mag. Spes vera est Christus in vobis spes gloriæ, Col. 1. 27.

Disc. *Quinam sunt illi qui quærent illud quod descendit superne?* *quasivi, quasitum.*

Mag. Sunt illi qui surrexerunt cum Christo, et mortui sunt cum ipso, affectus eorum versantur in supernis, et non in rebus terrenis.

Disc. *Quid efficit hominem credentem? et quomodo fit vir aut mulier credens?*

Mag. Christus Jesus docet te quomodo credendum, et in quid credendum sit, Joh. 12. 36. Dum lucem habetis, credite in lucem; itaque non sunt veri credentes, nisi qui credunt in lucem; Christus igitur docet populum credere in lucem, quæ lux manifestat omnia; manifestat Christum esse ejus salutatorem, viam, lucem, et esse mediatorem; nam lux

*processu, processum.* procedit a Christo, qui est lux, qui illuminat omnem hominem venientem in mundum, ut omnes per eum credant, *Joh. 1.*

*Disc.* Quid officii filium lucis, ut habeat honorabile illud nomen a Deo, qui est lux?

*Mag.* Credendo in lucem fit filius lucis, hinc filii Dei; inde quoque non sunt filii lucis, neque filii dici, nisi qui prius credunt in lucem.

*Disc.* Quid est illud ducens in omnem veritatem?

*Mag.* Est spiritus veritatis, qui ducat oportet in omnem veritatem.

*Disc.* Ubi est spiritus?

*Mag.* Interne.

*Disc.* Quid arguit mundum de peccato, iustitia et iudicio?

*Mag.* Spiritus veritatis, qui ducit sanctos in omnem veritatem.

*Disc.* Quomodo adoratur Deus?

*Mag.* Adoratur in spiritu et veritate.

*Disc.* Ubi est iste spiritus? et ubi est ista veritas?

*Mag.* Spiritus est intus, et veritas est intus, in partibus interioribus, per quem spiritum Deus dignoscitur, et per veritatem Deus veritatis cognoscitur.

*Disc.* Quid est Deus?

*Mag.* Deus est spiritus?

*Disc.* Ubi est ecclesia?

*Mag.* Ecclesia est in Deo patre Domini nostri Jesu Christi, *1<sup>a</sup> Thes. 1. 1.*

*Disc.* Quid est ecclesia?

*Mag.* Populus Dei, quem acquisivit suo ipsius sanguine.

*Disc.* Eratne Christi sanguis effusus pro omnibus? anne gustabat ipse mortem pro singulis? num erat oblatio pro peccatis totius mundi?

*Mag.* Maxime, effudit sanguinem suum pro omnibus hominibus, et gustavit mortem pro unoquoque homine, quam vis aliqui conculcent sub pedibus sanguinem novi pacti, et abnegent Dominum Jesum, qui illos mercatus est.

*Disc.*

Disc. *Quis est ille qui instruat opor-* *instruxi, instructum*  
*et populum.*

Mag. *Nehem. 9.* videre licet quod Deus dederit populo suo spiritum suum bonum ad instruendos eos in viis iustitiæ et sanctitatis, et in via Domini, quæ est perfecta.

Disc. *Quanam est iusti vi- i semita? et quanam iniusti?*

Mag. Semita iusti est lux splendens, quæ splendet magis magisque usque ad perfectum diem, semitæ autem impiorum sunt tenebræ.

Disc. *Quomodo juvenis purgabit vias suas?*

Mag. Attendendo ad verbum. *attendi, attentum.*

Disc. *Ubi est illud verbum?*

Mag. In corde et in ore, ad obediendum ei, et perficiendum illud. *Rom. 10.*

Disc. *Quanam est antiqua illa et bona via? et quæ est illa nova et viva via? et utram harum oportet nos ire?*

Mag. Antiqua et bona via erat via inter Judæos externos, in qua ambulare tenebantur; sed nova et viva via est Christus Jesus, in qua te et omnes veros Christianos incedere oportet.

Disc. *Quæ fuit imago illa Dei in qua factus erat Adam? fuitne inferna an superna?*

Mag. Erat superna, a Deo, ex imagine ejus, et iustitia, similitudine et sanctitate, imago Dei non fuit de terra inferne.

Disc. *Quid sibi vult costa ista de qua Eva formata erat?*

Mag. Costa est trabs aut lateris pars, quæ fuit pars ædificii totius creationis, itaque vocabatur *desumpsi, desumptum.*  
*vira, quia a viro desumpta erat; nam*  
*Eva significat vivens, et illa erat mater omnium viventium,*  
*Gen. 3. 20.*

Disc. *Quot sunt fides? et quanam est unica illa vera?*

Mag. Est una tantum fides, et ea est vera fides, quæ operatur per charitatem, et purificat cor, et justificat te, et servat te, et dat tibi victoriam in id quod separat te a Deo, per quam fidem accessum habes ad Deum, in qua fide places Deo, et unitatem habes cum eo, et iis qui placent Deo.

Disc. *Quot sunt Baptismi?*

Mag. Unus.

Disc. *Quis est baptizator?*

Mag. Christus; Johannes enim decrevit, Christus autem crevit; hic est unus Baptismus ille qui salvat, ille baptizat spiritu sancto et igne, et exurit paleam igne inextinguibili, qui venit cum ventilabro suo, et perpurgat aream, et colligit triticum suum in horreum.

Disc. *Quid est triticum?*

Mag. Triticum est semen Dei.

Disc. *Quid est palea?*

Mag. Corpus mortis, corpus peccatorum, carnis et corruptionis, quæ omnia demergenda sunt igni.

Disc. *Quis est ille Jordanus in quo Johannes baptizabat?*

Mag. Jor est fluvius, et dan est judicium, intingebat eos in fluvium judicii.

Disc. *Quodnam est opus ministrorum Christi?*

Mag. Christus dedit dona hominibus ad opus ministerii, et eorum opus erat ad perficiendum sanctos, et ad ædificandum corpus Christi, donec omnes perveniamus ad unitatem fidei, ad cognitionem filii Dei (nota) et ad perfectum hominem, et ad mensuram staturæ plenitudinis Christi.

Disc. *Suntne isti ministri Christi?*

Mag. Maxime.

Disc. *Sed quid reliqui qui non perducunt homines ad hanc staturam? suntne tales qui jactant homines huc et illuc, et abripiunt astruunt, fallacibus et dolo hominum, et insidiantur ad decipiendum illos?*

Mag. Ita est, sunt ii qui deducunt populum ad nullam stabilitatem, Ephes. 4.

Disc. *Quid sunt scripturæ? suntne verbum Dei?*

Mag. Scripturæ nunciant descriptiones; scripturæ veritatis sunt verba Dei; Christi nomen vocatur verbum in Revel.



et *Joh. 1.* In principio erat verbum, et verbum erat apud Deum, et Deus erat verbum.

Disc. *Quid est originale peccati?*

Mag. Originale est principium; originale peccati erat diabolus.

Disc. *Quis destruit eum?*

Mag. Christus Jesus destruit diabolum et opera ejus, et per mortem destruit mortem et Diabolum, qui habet potestatem mortis; et semen mulieris conterit caput serpentis.

*contrivi, contritum.*

Disc. *Quod fuit semen illud?*

Mag. Christus Jesus.

Disc. *Conterere, quomodo fit illud?*

Mag. Est confringere, comminuer, frangere minutatim et in frustilla vim et potentiam ejus.

*confregi, confraetum.*

Disc. *Præceptor, astrologi dicunt lucem omnem provenire a sole.*

*dixi, dictum.*

Mag. Lege *Gen. 1.* ibi videbis fuisse lucem et diem, imo fuisse tres dies priusquam sol factus est.

Disc. *Quid est societas ecclesiastica?*

Mag. Est societas evangelica.

Disc. *Quid est evangelium?*

Mag. Evangelium est potentia Dei ad salutem unicuique credenti; itaque potentia Dei, evangelium, est sempiternum.

Disc. *Quid est crux Christi?*

Mag. Crux Christi est potentia Dei, et hæc est stultitia eis qui pereunt, et erigunt ligneam, aut lapideam, aut ferream crucem, aut aliquam aliam crucem externam.

*erexi, erectum.*

Disc. *Quid est ministratio condemnationis, quæ fuit gloriosa? et quæ est ista administratio quæ excelsit in gloria?*

*excellui.*

Mag. Ministratio condemnationis erat lex, quæ comprehendebat

henderebatur externas actiones virorum et mulierum; sed in inferiori stratio restorationis, quæ excellit eam in gloria, est Christus qui adimit radicem peccati, ex qua fructus peccati oriebantur: Et lex comprehendebat actionem externam, cujus radicem Christus adimit, atque adeo efficit radicem et ramos sanctos, qui destruit diabolus et opera ejus, et conterit serpentis caput; Christus id facit, per quem omnia facta et condita sunt, qui glorificatus erat apud patrem ante conditum mundum, et constitutus ab æterno in æternum, principium et finis, primus et ultimus.

*Disc. Quid est sabbatum aut requies Christiana?*

*Mag.* Christus Jesus; quicumque credit, in requiem suam intravit, et cessavit a suis ipsius operibus, quemadmodum Deus a suis; ideoque Christus est requies, per quem omnia facta et creata sunt, inque eo est requies et pax, sed non in Adamo veteri.

*Disc. Estne lux sufficiens ad salutem?*

*Mag.* Est; credendo in lucem fies filius lucis.

*Disc. Quinam sunt veri Christiani?*

*Mag.* Qui credunt in lucem Christi, et qui ducuntur a Jesu Christo.

*Disc. Quare vocantur veri Christiani hoc seculo tremuli?*

*Mag.* Fit per contemptum et derisionem quod ita vocantur, ad reddendum eos (et veritatem) odiosos hominibus, ne recipiant veritatem et serventur: Tremor tamen et trepidatio non est res nova, potes enim legere de tremulis in scripturis, ut *Hebr. 12. 21. Moyses* dixit, expavescit sum ac tremebundus: Et dictum est fili hominis, ede panem tuum cum trepidatione, et bibe aquam tuam cum tremore: Et cum *Daniel* videret visionem, magnus tremor incidit in eos qui comitati sunt eum: Et *Habaccuci* venter tremuit, et labra ejus contremiscebant, *Hab. 3. 16.*

*Disc. Certissime, isti qui per irrisorem (scurriliter) nominant veros Christianos Quakeros, nunquam legerunt has scripturas; nam ea probant luculentissime tremulos fuisse antiquis temporibus: Sed quare populi, qui vocantur tremuli, dicunt*

cunt TU ad unum aliquem? ane id secundum scripturas?

Mag. Maxime, est dialectus propria uni homini, et secundum scripturas: Deus dixit TU ad Adam, et Adam dixit TU ad Deum: Et homines dicunt TU inprecationibus suis; est ergo superbia in cordibus hominum, quod non possunt accipere eum loquendi modum ipsum, quem Deo dant: Et Deus dixit TU ad Moysen, et Moyses dixit TU ad Deum vicissim: Jacobus dixit TU ad Labanum, et Labanus vicissim dixit illi TU; et Jacobus et filii ejus dixerunt TU quisque ad alterum, Gen. 43. usque ad caput 49. Et Jephtha, qui fuit iudex in Israele, tuissabat filiam suam, et ipsa tuissabat patrem suum iudicem, Jud. 11. Et cum Daniel, cum tribus pueris coram rege essent, ut causam dicerent, dixerunt regi TU; et Chaldæ Nebuchadnezzar regem tuissabant, Dan. 3. Et Paulus tuissabat regem Agrippam. Multa alia exempla sunt in scripturis, hæc autem sufficiant; TU est singularis numeri, et dicendum est ad unum; VOS vero pluralis numeri, dicendum est ad plures.

Disc. Acquiesco quod TU sit locutio propria uni homini, VOS vero pluribus uno: Verum populus quem nominant Quakeros (tremulos) nolunt (detegere caput) detrahere pilcos, nec incurvare se, nec titulos adulatoris dare hominibus, quibus scripturis innituntur hac in re? acquievi, acquietum. detraxi, detractum.

Mag. Apud Deum non est respectus personarum: Et Jacobus dixit, si personam respicitis, peccatum committitis, et redarguimini a lege velut transgressores: Et apud Jobum Elihu dixit, ne quæso accipiam ullius hominis personam, nec titulis præfationis utar; nescio enim præfationibus uti, ita faciendo cito tolleretur me creator meus, Job 32.21,22. respexi, respectum. usus sum.

Disc. Dicunt populum nominatum tremulos negare scripturas.

Mag. Minime, agnoscunt scripturas magis quam ullus (quivis) alius populus, nam ambulant in luce Christi Jesu, et sequendo illum testantur scripturas impleri in se; illi qui vivunt

vivunt in peccatis, et qui ducuntur a spiritu malo, contrarii sunt scripturis, scriptura iis est liber sigillatus; et illi qui oderunt reformari non habent. quod loquantur de statibus sanctorum Dei, memoratis in scriptura.

*Disc. Populus qui vocantur tremuli non nominant dies et menses ut ceteri professores.*

*Mag. Non, professores et populus ita degenerarunt a veritate, ut perdiderint formam ipsam salubrium verborum, qui erant in usu apud primos Christianos.*

*Disc. Quomodo vocarunt sancti priores dies et menses suos?*

*Mag. Deus creavit mundum sex diebus, et quievit septimo, et vocavit vespeream et mane diem primum, et vespeream et mane secundum diem, et tertium diem, &c. Et Christus surrexit primo die hebdomadis: Et venerunt ad sepulchrum, Judæorum sabbato finito, primo die hebdomadis: Et primo die hebdomadis discipuli convenerunt: Et Exod. 12. 2. Hic mensis erit vobis principium mensium, erit vobis mensis primus anni: Et Exod. 16. Moses scribit, decimo quinto die secundi mensis: Et scripturæ dicunt, tertio mense, et quarto mense, &c.*

*Disc. Quis commentus est (excogitavit) hæc nomina, diei solis, diei lune, &c. et nominavit menses Martius, Aprilis, Majus, &c.?*

*Mag. Veteres pagani Saxones in sua idololatria primi fuerunt qui intulerunt nomina dierum in hunc modum, et isti nominati Christiani retinuerunt ea usque in hunc diem: Primo die hebdomadis adoraverunt idolum solis, unde venit dies solis: Secundo die hebdomadis adoraverunt lunam, unde venit dies lunæ: Tertio die adoraverunt idolum planetæ, quem vocant Tuisconem, unde venit (Tuesday anglice, latine) dies Martis: Et ab idolo Woden venit (Wednesday anglice, latine) dies Mercurii: Et ab idolo Thor venit (Thursday anglice, latine) dies Jovis: Et ab idolo Friga venit (Friday anglice, latine) dies Veneris: Et ab idolo Seater venit (Saturday anglice, latine) dies Saturni. Ethnici vocarunt Martem Deum belli, et inde vocarunt primum men-*



em *Martium*: Et *Venerem* dixerunt Deam amoris et for-  
mæ, et exinde vocarunt secundum mensem *Aprilem*: Et  
*Maja* Dea ethnica vocata erat *Flora*; *Flora* et *Chloris*  
vocatæ fuerunt Deæ florum; *Maja* gentiles idololatræ so-  
liti fuerunt offerre sacrificia (litare) inde tertius mensis voca-  
tus est *Majus*; et primò die ejusdem mensis soliti sunt *Flora-*  
*lia* celebrare Deabus florum, viz. *Flora* et *Chloridi*; et  
*Flora* fuit meretrix (prostibulum) *Romæ*, quæ solita erat  
primò die ejusdem mensis erigere arborem *erexi, erectum.*  
sertis ornatam ante januam, ad abliciendos  
amatores suos, inde primum venerunt arbores florales (an-  
glice *may-poles*): Et a Dea ethnica *Junone* quartus mensis  
vocatur *Junius*: Et in honorem *Julii Casarii*, imperatoris Ro-  
mani, quintus mensis vocatur *Julius*: Et sextus mensis acce-  
pit nomen suum *Augustus* in honorem *Augusti Casarii*: Se-  
quentes quatuor trahunt nomina ex ordine quem habent a  
mense primo (*martio*) nempe *September* (quasi septimus  
imber) dicitur, quia est septimus mensis a *martio*, *October*  
quia octavus, *November* quia nonus, *December* quia deci-  
mus: Et *Janus* quidam rex *Italia*, propter sapientiam suam  
pictus est bifrons, quem honorarunt tanquam Deum; et ab  
hoc nomine *Janus*, mensis undecimus vocatus est *Januarius*:  
Et *Saturnus*, *Pluto* *Februs* vocati fuerunt Dii inferni, quos  
Ethnici dixerunt habuisse dominium in malos spiritus ibi loco-  
rum; et a *Plutone* *Febro* vocatus erat mensis duodecimus *Fe-*  
*bruarius*.

Disc. *Quinam* fuerunt ministri et institutores hujus populi,  
ut ita erraverint a scripturæ exemplo? da mihi notas aliquas  
et signa (indicia) quibus dignoscam impostores et pseudo-pro-  
phetas.

*Mag.* Notæ quas scripturæ dant de impostoribus et falsis  
prophetis, hæ sunt, describam breviter, ut eo melius memo-  
ria teneas.

*Primo*, Sunt tales qui injuste dominantur in populum, *Ier.*  
30, 31. *Mat.* 10. 19, 20.

*quasi vi, quasi sum.* Secundo, Sunt tales qui lucrum quæ-  
runt ex parochiis suis, *Isa. 56.*

3. Quærun't vellus, et prædantur populum, *Ezek. 34.*  
1, 2, 3.

4. Sunt tales qui prædicant pro mercede, et divinant pe-  
cuniæ causa, *Mich. 3. 11.*

5. Pacem clamitant tamdiu homines ingerunt in ora sua;  
cum autem quidam animadvertunt eos esse deceptores, et  
nequeunt ingerere in ora eorum, nec dare munera, tunc parant  
bellum adversus eos, *Mic. 3. 8. Hos. 6. 9.*

*cucurri, cursum.* 6. Currant quando Dominus non  
*prædixi, prædictum.* misit eos, et prædicunt mendacia in no-  
mine ejus, *Jer. 1. 14.*

*steti, statum.* 7. Stant precantes in synagogis, amant  
primos accubitus in commensationibus, et  
primos confessus in synagogis, et salutationes in foro, et vo-  
cari ab hominibus magister, et dilatant sibi phylacteria in vesti-  
bus suis, ut fiant conspicui; nam quodcumque faciunt, ut  
spectentur ab hominibus faciunt, et superbi sunt, et avari,  
et oriuntur ex stemmate *Caini*, sunt enim pleni invidiæ, et  
*incessi, incessum.* *Baalami* via incedunt, qui erravit a spiritu  
Dei, et recepit mercedem injustitiæ, et  
sic faciunt isti, *2 Pet. 2. Jude 2. 11.*

*aspergi, aspersum.* 8. Sunt tales qui aspergunt infantes, cu-  
jus rei normam non habent in scriptura;  
dicunt populo esse constitutionem Christi, cum tantum sit u-  
num ex suis ipsorum inventis, atque ita sunt mendaces et im-  
postores.

9. Dicunt hominibus, quod nunquam liberandi sint a pec-  
cato dum hic vivant.

10. Fiunt ministri ex voluntate hominis, et homines su-  
stentant eos.

*incidi, incasum.* Si in tales incideris, et tales fructus ab i-  
prod et os videris caveas ab illis, nam ami-  
tum ovium induerunt, intrinsecus autem sunt lepi rapaces.

*Disce*

Disc. *Quomodo dignoscam veros ministros?*

Mag. Dabo tibi quædam indicia, quibus eos dignoscas.

1. Veri ministri Christi, ut receperunt donum dei gratis, ita ministrant id gratis, ut boni dispensatores gratiæ Dei multifariæ; et faciunt omnibus hominibus quemadmodum velent omnes homines facere eis.

2. Non certant de dominio, ut falsi prophetæ, sed sunt mites erga omnes homines, apti ad docendum, patientes, in mansuetudine instruantes eos qui oppo-  
nunt se, 2 *Tim.* 2. 22. ut ita ecclesia ædi- *opposui, oppositum.*  
ficetur.

3. Veri ministri nullius personam admirantur lucri gratia; sed sunt homines doloribus assueti, contempti, et rejecti ab hominibus, ut Christus fuit; non fiunt ministri per voluntatem hominis, sed per Jesum Christum; et sunt inculpati ut dispensatores Dei; non pertinaciter sibi placentes, nec præcipites ad iram, nec vino dediti, non percussores, nec turpis lucri avidi, *Tit.* 1. 7.

4. Et verorum ministrorum opus erat, ad perficiendos sanctos, ad ædificandum corpus Christi; et veri ministri non educati fuerunt per septem annos in academiis, ut impostores nunc temporis; sed Dominus vocavit opifices ad ministrandum; *Moses* fuit custos ovium; *Iacob* et *David* fuerunt pastores ovium; *Elisha* fuit agricola; *Amos* bubulcus; *Petrus* et *Iohannes* piscatores; et *Paulus* tabernaculorum artifex.

Disc. *Populus quem vocant tremulos deri-* *derisi, derisum.*  
*dentur, odio habentur, persecutionem et incar-*  
*cerationem patiuntur, num ita fuit cum populo Dei seculis su-*  
*perioribus?*

Mag. Imo, populus Dei omnibus seculis erant ludibrio, et persecutionem, carceres et pœnam sufferentes: *Elisha* (propheta) deridebatur, et vocabatur calvus: Et Dominus misit nuncios suos, diluculo (mane) surgens, et mittens, quia misertus est populi sui, sed irridebant nuncios Dei, et con-

temnebant verba ejus, et male tractabant prophetas ejus,  
 quare ira Domini excanduit in illos, 2 *Chron.* 36. 15. Et  
*David* fuit contemptus a populo, deridebant eum, diduce-  
 bant labia sua, et movebant capita sua in eum: Et *Psal.* 69.  
*factus sum.* 12. *David* dixit, laccus est vestimentum meum,  
 et fit proverbium eis; et ego sum cantio ebrio-  
 rum: Et *Jeremias* dixit, ego in derisione constitutus sum  
 quotidie, unusquisque deridet me, *Ier.* 20. 7. Et inferius  
*Ier.* 37. 15, 16. legere potes quomodo persecutionem passus,  
 et in fovea inclusus erat: Et *David* dixit, impii insidiari sunt  
 mihi ad perimendum me, et laqueum posuerunt pro me: Et  
*Iob* dixit, ego sum ut ille qui deridetur a vicino suo; et dixit,  
 justus et æquus homo habetur in derisione, *Iob* 12. 4. et dixit,  
 nunc ego sum canticum eorum, imo ego sum eorum adagium,  
*inspui, insputum.* et abominantur me, non parcant inspucere  
 in faciem meam: Et in *Actis* potes legere,  
 quod *Herodes rex* extenderit manum suam ad vexandum ali-  
 quot de ecclesia Christi, et quomodo interemerit *Jacobum*, et  
 in carcerem incluserit *Petrum*; et quomodo *Paulum* et *Silam*,  
 disruptis eorum vestibus, et inflctis multis plagis, in carcerem  
 conjecerint, et mandatum præcisum dabatur custodi carceris,  
 ut tuto eos asservaret, qui intrusit eos in carcerem interiorem,  
 et pedes eorum adstrinxit numella: Et plures quadraginta  
 Judæi devoverant seipsum neque esuros neque bibituros usque-  
 quo *Paulum* interemerint, Et *Act.* 22. 22. cum *Paulus* al-  
 locutus esset populum, aliqui eorum clamarunt, tolle e terra  
 hominem istiusmodi, non enim convenit e-  
 vixi, victum. um vivere: Et *Act.* 24. 5. invenimus hunc  
 virum esse pestem, et qui moveat seditionem, et principem  
 hæresis Nazarenorum: Christus ipse deridebatur a Pharisæis,  
*Luc.* 16. Et *Paulus* dicebat, quicumque vult pie vivere in  
 Christo Jesu, patietur persecutionem, per multas enim af-  
 flictiones oportet nos ingredi in regnum cælorum.



*Proverbia, quæ sunt breves et elegantes quadam sententia, admodum nec. saria parvulis ut legantur et discantur.*

**C**astiga filium tuum dum spes est, et ne parcat anima tua propter ejulationem ejus, *Prov. 19. 18.* *peperci, parsi.*

Qui parcit virgæ suæ, odit filium suum; sed qui diligit eum, castigat eum mature.

Omnis puer dignoscitur ex factis suis, an purum et an rectum sit opus ejus, *Prov. 20. 11.*

Stultitia ligatur in corde pueri, sed virga correctionis procul eam abiget ab eo. *abegi, abactum.*

Ne detineas correctionem a filio tuo, nam si cædas eum virga, non morietur. *cacidi, casum.*

Puer sibi relictus pudore afficit matrem suam.

Pater justî magnopere gaudebit, et qui procreat filium sapientem, gaudium suscipiet ex eo. *gavisus sum.*

Pauper et prudens puer præstantior est sene & stolido rege, qui non vult admoneri amplius.

Confidentia in homine infideli tempore tribulationis est similis denti fracto, et pedi compagibus soluto.

Prudens filius efficit patrem lætum, sed stolidus filius est inœstitia matris.

Applica cor tuum instructioni, et aures tuas verbis cognitionis.

Qui diligit instructionem, diligit cognitionem, qui autem odit increpationem, ferrox est. *dilexi, dilectum.*

Est in via vitæ qui servat instructionem, qui autem recusat increpationem errat.

Mandatum est lucerna, et lex est lux, et correctiones institutionis sunt viæ vitæ.

*sprevi, spretum.*

*acquisivi, acquisitum.*

Qui recusat instructionem, spernit animam suam, qui autem audit increpationem, acquirit intelligentiam.

Superbus aspectus et mendax lingua odio sunt Domino, *Prov. 6. 17.*

Prudentia est res prima, acquire igitur prudentiam, et omni acquisitione tua acquire intelligentiam.

Ambula in via bonorum, et retine calles justorum, *Prov. 2. 20.*

An Advertisement concerning the Subjunctive, pag. 16.

The Latines do comprehend the Optative, Potential and Permissive Mood under the Subjunctive, which then commonly is called the Optative, when we wish thereby.

Potential, when it is expounded by *may, can, might, would* should or ought.

Permissive, when it signifies that any Thing is permitted or granted, as *amemus, let us love.*

ERRATA.

Page 33. line 21, 22, 23, 24. for *bad*, read *had been*.  
p. 26. l. 16. f. *I have*, r. *I might have*. l. 17. f. *I had*, r. *I might had*. l. 18. f. *I shall or will bear*, r. *I may bear hereafter*. p. 30. l. 14. f. *sum*, r. *situm*. ibid. f. *arcessum*, r. *arcessitum*. p. 33. l. 21. f. *nitor, careo*, r. *nitor, vescor, careo*. p. 34. l. 21. f. *are put in*, r. *govern*. ibid. the *in* after sometimes put out. l. 25. f. *stadus*, r. *stadiis*. p. 38. l. 3. f. *panitet, pudet*, r. *panitet, piget, pudet*.

Primmer, p. 32. l. 5. f. *quadraginti*, r. *quadringenti*. p. 73. l. 15. f. *preservationem*, r. *praeservationem*. p. 77. l. 20. f. *gessum*, r. *gestum*. p. 79. l. 1. f. *cuasam*, r. *causam*. p. 80. l. ult. f. *perswasi, perswasum*, r. *persuasi, persuasum*. p. 83. l. 23. f. *precise*, r. *præcise*. p. 85. l. 1. f. *Hebra*, r. *Hebrai*. l. 6. f. *eterna*, r. *æterna*. l. 17. f. *contumacia eorumque*, r. *eorumque contumacia*. p. 95. l. 14. f. *Chaida*, r. *Chaldai*.

These, with some other literal Faults, the friendly Reader is desired to correct with his Pen.





